

REAL LIFE EXAMPLE WHERE DHAMMA VIPASSANA techniques WERE APPLIED with WISDOM OF SAMPAJANA (UPDATED 05-March- 2021)

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IMPORTANT NOTE on How to observe SENSATIONS: (5-march-2022) (VIPASSANA)

Wherever I have mentioned 'HOW TO OBSERVE SENSATIONS or HOW DO WE OBSERVE SENSATIONS', Following TEXT shall be taken as TRUE AND LATEST (5-march-2022)

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A SADHAK, MUST train them to ignore gross sensation and INSTEAD OBSERVE subtle sensations through mind's eye or inner vision, that are arising at CONTACT where gross sensation touches body part affected by sensation. This means you are observing SENSATIONS but at their exact arising near to surface of skin where sensation makes contact with body part skin. If you have learnt to observe exact contact moment or sensation at their exact arising location, when sensation makes contact with affected body part, you would have learnt to eradicate sensation at the root. Thus, meditating on sensations at CONTACT or at their exact arising location, one is able to alleviate misery from the root.

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There lies 2 SELFs on same branch of consciousness that informs you of arising sensations, one SELF, that observes and other SELF, that reacts and evaluates. Here, one is required to choose SELF that simply observes and does not react. Be an OBJECTIVE OBSERVER and maintain absolute equanimity when observing sensations. SIMPLY OBSERVE sensations at their exact arising, with BLANK MIND, DO NOT ANALYZE or GIVE ANY OPINION, do not do any evaluation of any kind, good or bad. SIMPLY OBSERVE sensations as they happen within affected body part till the sensations are gross or thick until they have mellowed down.

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Simply saying we are observing sensations with mind's eye or inner vision, without missing even a single sensation, at their exact arising location, sometimes HOLISTICALLY, sometimes piece by piece, moving inch by inch, one second here and next second there, WITHIN affected body part.

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We shall continue to observe sensations within affected body parts, scanning the affected body part through inner vision or mind's eye as long as that SENSATIONS are gross or visible.

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All existence in essence is impermanent, suffering and no-self (i.e., as experienced by mind body-consciousness and 6 sense)

+++ What is the right way to observe breathe?

is to observe "AIR THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INCOMING AIR and OUTGOING Air that happens JUST OUTSIDE OR AT NOSE DOOR's (both nostrils) without missing even a single breathe. Here a sadhak makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that comes in; mindful he observes breathes that goes out,

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WHEN MEDITATING on ANAPANA, a SADHAK, shall remind them that they are NOT MEDITATING ON BREATH, but that, they are meditating actually on INCOMING AIR and OUTGOING AIR at nose door and when doing such observation of AIR, they must ignore nose, as if nose does not exist and they ONLY SEE AIR as INCOMING AND OUTGOING at location selected for observation. The mind's eye or inner eye is FIXED at LOCATION OF OBSERVATION (nose door) selected, and then one SIMPLY OBSERVES Air as incoming or outgoing or making contact as per each ANAPANA stages.

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DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let go, all worldly interaction with all 'forms' (phenomenon, people, objects), I breathe In and Out
RENOUNCING or let go, all sense media 'feelings and thoughts', I breathe In and Out

RENOUNCING or let go, MIND Interaction and 'evaluations aka perceptions', I breathe In and Out

RENOUNCE or let go, 'BODILY reactions or volitional act or formations, I breathe In and Out

RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I breathe In and Out

+++ **What is GROSS OBSERVATION of BREATHE V/S SUBTLE OBSERVATION of Breathe?**

The BREATHE observation at NOSE DOOR is a GROSS OBSERVATION of breathe. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is "BREATHE". In this case one FIXES THE MIND's EYE or INNER VISION FOCUS, EXACTLY or JUST OUTSIDE NOSE DOOR, and one then, observes INHALE air and EXHALE air, without missing even a single breathe.

The "CONTACT of breathe observation at NOSE TIPS" (both oval shaped nose tips, or border skin of nostrils) is a SUBTLE OBSERVATION of breathe. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is "both oval shaped NOSE TIPS". In this case one FIXES THE MIND's EYE or INNER VISION FOCUS, EXACTLY AT both oval shaped NOSE TIPS, and one then, observes 'CONTACT SURFACE OF SKIN on nose tips' where ever air or breathe touches or makes contact during inhale and exhale, without missing even a single breathe.

The "TOUCH OF AIR" is a SENSATION, but in this case of **SUBTLE OBSERVATION, we are NOT OBSERVING 'touch of air' or SENSATION**, but we are **observing 'SURFACE OF SKIN on nose tips'** where all places breathe touched or made CONTACT with.

This SUBTLE OBSERVATION techniques is also used when "observing sensations". When observing sensations, we use sensations as a path to reach their exact arising location where sensation is making CONTACT with SKIN SURFACE of organ affected by sensation, and then "we observe that SURFACE of SKIN", where sensation is MAKING CONTACT with skin surface at their exact arising. This is known as observing of sensation at subtle arising aka subtle observation of sensations.

+++++++ **WHAT IS VIPASSANA MEDITATION?**

VIPASSANA is in 2 parts-

1)

ANAPANA breathe observation meditation

2)

INSIGHT MEDITATION (observe sensations and mental hindrances)

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Objective observation and **equanimity** are the TWO TOOLS that are used throughout the DHAMMA teachings of vipassana meditation.

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ANAPANA meditation, helps rein in MIND that is running like a wild horse, uncontrolled, rolling in thoughts, not living in PRESENT MOMENT, thus creating agitation and distress here and there. In ANAPANA meditation we observe breathe that come in, by keeping our mind's vision FIXED at nose doors, and also observe breathe that goes out. Here a sadhak makes every effort to stop mind from rolling in thoughts of any kind with wisdom that all thoughts are dreamlike, illusion and no-self, lack any substance, and waste our precious time, so why indulge in thoughts? Thus, they bring their FOCUS back to NOSE DOORS and observe breathe that float outside exactly near nose doors or in other words, observe inhale and exhale keeping their minds vision focused exactly at nose door.

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IMPORTANT NOTE: Every ANAPANA meditation MUST BE ENDED by at least 10-15 minutes of observation of BREATH at nose doors method [observe breathe that float just outside nose door, or observe inhale exhale at nose door (nostrils)], to avoid cold cough and other issues like tinnitus etc.

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INSIGHT MEDITATION OR VIPASSANA meditation is the TOOL we use to ERADICATE ALL MENTAL DEFILEMENTS or SANKHARA as they are called in ancient PALI language, that have taken resident in our mind and body on account of IGNORANCE. Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion with respect to thoughts and phenomenon, which resulted in fabrication or formations i.e., SANKHARA or MENTAL DEFILEMENTS.

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what is objective observation and equanimity? An objective observer **simply observes, DETACHED**, all things as they are, **without giving any opinion, does not give any emotional reactions**, maintaining **absolute equanimity by not creating any craving or aversion OR REACTION**, towards object of interaction or meditation (breathe, phenomenon, sensations, mental hindrances). An Objective observer DWELLS DETACHED AND CLINGS TO NOTHING. An Objective observer applies DETACHED AWARENESS.

It is understood that when one **REACTS**, he generates sankhara or mental defilements, but when one **RESPONDS with AWARENESS**, that every interaction with outside objects, phenomenon, must not give rise to craving or aversion, then one has understood **EQUANIMITY**. Thus, one shall **RESPOND WITH AWARENESS** and **AVOID REACTING** to any phenomenon or interaction with outside objects or persons, sensations, mental hindrances, and when doing so he makes sure not to give rise to craving or aversion of any kind, this is EQUANIMITY as understood by sadhak.

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THE EQUANIMITY is practiced in 2 STEPS: 1) learn to replace REACTION of AVERSION to REACTION OF COMPASSION. 2) Then, next step is to NOT REACT, NOT PERFORM ANY VOLITIONAL ACT out of ignorance, towards any arising of a SANKHARA or MENTAL DEFILEMENT.

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ALL SANKHARA's or mental defilements are **MORE INTENSIFIED** with every **"REACTION OF AVERSION"** you give to them on their arising. Thus, ONE SHALL TRAIN THEM to REACT with COMPASSION and NOT AVERSION towards any SANKHARA of any type. For example, **SCRATCHING the skin due to mosquito bite is a 'REACTION OF AVERSION'**, this can be REPLACED with **"REACTION OF COMPASSION"** by just **WIPING OUT SURFACE of SKIN GENTLY**.

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ALL 'Reactions of AVERSION' must be changed to 'reaction of COMPASSION', by sadhak. For example, REACTION TO ITCHING in form of SCRATCHING is a reaction of AVERSION and hence SADHAK must train themselves to instead WIPE OUT SURFACE of SKIN "GENTLY", when affected by itching. Although in this case, one has REACTED through volitional or physical act, but instead of 'reaction of AVERSION', 'reaction of COMPASSION' has taken place which will help

eradicate “sankahara of AVERSION” and change the same to “SANKHARA of COMPASSION”.

Similarly, a SADHAK, must strive to change all such “REACTION OF AVERSION” with respect to all PHENOMENON or INTERACTION with outside world, and behaving such one does not create more misery that is result of IGNORANCE of reacting with aversion or craving towards all phenomenon or interactions of world.

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++++ **The truth of suffering,**

is to be fully understood, the craving and defilements which originate it are to be abandoned or let go, Nibbana as deliverance/final goal from suffering is to be realized, and the Noble Eightfold Path that leads to deliverance is to be developed. The individual, who has completed these four functions is the ideal figure of Theravada Buddhism. This is the “Arahat”, the Liberated One, who has broken all bonds of binding to the round of becoming and lives in the experienced freedom of Nibbana and bliss.

+++ **Change HABIT PATTERN from SUFFERING to OBJECTIVE OBSERVER**

If you have a fever, don’t suffer fever, instead learn to **simply observe symptoms of fever** on affected body parts [Ref: How to observe DHAMMA sensations].

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If you are ANXIOUS with ANXIETY, don’t suffer ANXIETY, instead learn to **simply observe symptoms of ANXIETY** on affected body parts [Ref: How to observe DHAMMA sensations].

If you are hurt on toe, don’t suffer hurt or pain, instead learn to **simply observe symptoms of hurt** on body parts affected with pain, numbness, tingling or hurt in general [Ref: How to observe GROSS sensations].

If MOSQUITO BITE, don’t suffer itching, instead learn to **simply observe symptoms of bite or itching** on affected body parts [Ref: How to observe GROSS sensations].

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And so on.....

++++ **** SENSATIONS AND MENTAL HINDRANCES are an OPPORTUNITY TO ERADICATE MISERY ****

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EVERY ARISING OF SENSATIONS or MENTAL HINDRANCES is an opportunity for us to USE DHAMMA guidelines and learn on EXPERIMENTAL BASIS on how to eradicate these through objective observation and applying absolute equanimity.

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Thus, a SADHAK who wishes to LEARN DHAMMA through ACTUAL PRACTICALS, using SPIRITUAL SCIENCE methods as taught by BUDDHA, then arising of sensations and mental hindrance shall be seen as EXCELLENT OPPORTUNITY to apply dhamma guidelines on How to observe SENSATIONS and Mental Hindrances for eradication of misery, and sadhak can then apply principals of objective observation and equanimity to OBSERVE FADING AWAY of these, thus understand the IMPERMANENCE in real time.

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++++++And how do we observe sensation?

SENSATION can be felt FLOATING ON SURFACE OF BODY PART AFFECTED. Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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Gross SENSATIONS FLOAT ON SURFACE OF SKIN of body part affected due to any defilement or injury or hurt or due to outside CONTACT like mosquito bite. While DHAMMA Sensations like anxiety, fear, anger, engulf the body holistically.

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And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT? WHAT IS MEDITATING ON CONTACT?

Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

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Observing 'CONTACT' in case of SENSATIONS, means observing 'CONTACT SURFACE of skin' wherever or all places touched by SENSATIONS. In this case one does not observe SENSATIONS, they just observe 'area of skin' that made CONTACT with SENSATIONS or was TOUCHED by SENSATIONS.

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A sadhak MUST train them to ignore sensation and INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learn to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.

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Just like when searching for address of a location; you take help of another local person and once **path** to the address is known and understood, you simply ignore that person and reach exact destination; in same way sensations are used to reach their exact arising, where they are MAKING CONTACT with skin surface affected by sensation, and once exact arising location OR CONTACT is understood, sensations are immediately ignored or abandoned, this is the way one observes sensations at their subtle level or at CONTACT. Thus, we OBSERVE CONTACT instead of sensations to eradicate misery at subtle level at the root.

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Just like during ANAPANA breathe observation at NOSE DOOR, you fix your mind's eye at nose door and not on breath, Similarly, when trying to weaken sensation, your mind's eye shall be fixed on EXACT CONTACT moment, to weaken the sensation.

+++ SUBTLE OR PENETRATIVE OBSERVATION of sensations and breathe.

Everywhere in anapan-satti they describe to observe 'touch of air' on nose tips but I have concluded that '**CONTACT**' is what we shall observe and not 'touch of air', Thus your mind's eyes is able to observe all such CONTACTS on nose tip for every inhale and exhale.

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'TOUCH OF AIR' on nose tip is a SENSATION, but here we need to observe '**CONTACT area of skin surface**' and **NOT** sensation aka 'touch of air', Or one can say that **we observe 'exact skin surface'**, where every breathe touches during inhale or exhale.

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Thus, during every anapana breathe observation meditation on NOSE TIP, your '**FOCUS is FIXED** firmly on nose tips' and you report or make a note of all places of skin surface of nose tip that were touched by breathe during inhale or exhale.

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What is to be understood is that in case of '**GROSS SENSATION observation**' and '**BREATHE observation at both oval shaped NOSE TIP**', we reach exact surface of skin where 'sensation or air' make contact with skin surface and observe that exact skin surface area with equanimity.

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This is known as subtle observation of SENSATION and BREATHE, at CONTACT location of skin surface., This is subtle or penetrative observation.

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Observing 'CONTACT' at nose tips, means observing 'CONTACT SURFACE of skin' wherever or all places touched by breathe or air. In this case one does not observe breathe or air, they just

observe 'area of skin' that made CONTACT with air or was TOUCHED by air.

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Similarly, observing 'CONTACT' in case of **GROSS SENSATIONS**, means observing 'CONTACT SURFACE of skin' wherever or all places touched by SENSATIONS. In this case one does not observe **GROSS SENSATIONS**, they just observe 'area of skin' that made CONTACT with SENSATIONS or was TOUCHED by SENSATIONS.

DHAMMA sensations like anxiety, fear, panic, anger etc. are observed as soon as they engulf body as a whole, or organ by organ, observing them with equanimity till they fade away.

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IMPORTANT NOTE: Every ANAPANA meditation MUST BE ENDED by at least 10-15 minutes of observation of BREATH at nose doors method [observe breathe that floats just outside nose door, or observe inhale exhale at nose door (nostrils)], to avoid cold cough and other issues like tinnitus etc.

+++++++ Weakening of 5 Mental Hindrances:

When affected by mental hindrance "ill will or aversion" a SADHAK shall acknowledge that they are affected by "ill will or aversion", thus **"meditating on that AWARENESS of MENTAL HINDRANCE with equanimity"**, sadhak continue to observe mental hindrance with equanimity till the mental hindrance has weakened or faded away.

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Similarly when affected by DOUBT, Similarly when affected by SENSUAL DESIRE, Sloth and Torpor or AGITATION, guilt or remorse, **"sadhak meditates on awareness of afflicted mental hindrance with equanimity till they have faded away"**.

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If mental hindrance has created SENSATION on affected body part, then one must FIRST undertake sensation observation method at affected body parts to eradicate mental hindrance from the root.

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++ TWO NUTRIENTS of SANKHARA (HOW NOT TO INTENSIFY SENSATIONS)

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There are TWO nutrients which create mental defilement or sankhara or aggregate of self.

1)

NON-OBJECTIVE OBSERVER aka **NOT OBSERVING SENSATION** as **OBJECTIVE OBSERVER INTENSIFIES** the urge to REACT. [REF: MY NOTE: how to observe sensations or sensations at contact point]

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2)

NON-EQUANIMITY aka REACTION or **VOLITIONAL ACT** (Physical, verbal or mental) conditioned by craving or aversion or '**expectation of result**', **With respect to SENSATION and volitional actions or mental hindrances.**

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First, SENSATION or MENTAL HINDRANCE arises and SADHAK is required to observe them as **OBJECTIVE OBSERVER (REF: MY NOTE: how to observe mental hindrances or sensations at contact point)**. But if sadhak gives in to temptation of **REACTING** to that sensation or mental hindrance and performs VOLITIONAL ACT, there now exists sankhara or mental defilement or aggregate of self for that sensation. **A volitional act or reaction must be done with compassion, wisdom and without expectations and thus a sadhak does not tie or CLING them to result of any action they perform.** For example, all action of scratching in response towards itching must be converted to action of GENTLY wiping out surface of skin or body part affected, instead of act of scratching.

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THUS, being an **OBJECTIVE OBSERVER** at arising of sensation is first step to avoid creating a sankhara and **NOT REACTING** in response to sensation or mental hindrance is another way to avoid creating or weakening of that sensation or sankhara.

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ONE MUST PERFORM all KARMA or volitional act without expectation of results, where one does not bind actions with craving, aversion or results.

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Thus, from above it can be said that **SENSATIONS of ANY TYPE** are **INTENSIFIED** if SADHAK CONTINUES TO **REACT** against them.

++++++ Understanding 4 noble truth, equanimity, objective observation, IMPERMANENCE (anicca).

With example of how to observe mosquito bite (ITCHING), we learnt 4 noble truth, equanimity, objective observation, IMPERMANENCE (anicca).

A mosquito bite (itching) was understood as MISERY, any arising of craving or aversion towards this misery (mosquito bite) was abandoned and CESSATION of misery i.e., fading away of itching was REALIZED through continuous Objective observation (that simply observes) of ITCHING by maintaining absolute EQUANIMITY where one DOES NOT REACT. Once the itching faded away after few minutes it was understood that sensation of ITCHING was IMPERMANENT and if one does NOT REACT and shows absolute EQUANIMITY, SENSATION FADE AWAY on their own.

THE REACTION OF SCRATCHING (AVERSION to itching of any kind) towards mosquito bite or itching of any kind, can be CHANGED TO ""COMPASSION"", by gently wiping out surface of skin affected by ITCHING. So, next time you are affected by itching due to any reason, 'just wipe the surface of skin gently instead of scratching it'.

.+++++ LET GO to aggregates of self, objective observation of a phenomenon

With example of SARAH aka [bully or boss], we learn to "let go" of FORM that is SARAH, feeling or thought that is SARAH, perception that is SARAH and any reaction or volitional act that is SARAH. You shall avoid TALKING (Verbal volitional act) about SARAH with your friends, colleagues at office and at home or with anyone whatsoever, and just concentrate on task at hand assigned by SARAH.

You shall also OBSERVE SENSATIONS and mental hindrances with equanimity, that arise on account of interacting with a person causing misery, and release them as soon as they arise.

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With example of phenomenon or interaction where a person ignored you although you were working for him or her, you did not create craving or aversion by JUST BEING an OBJECTIVE observer and not going to ANALYZE why he or she behaved like this?

At the same time, you were alert to arising of any sensation on account of this and observe them and release them by being an objective observer and equanimous.

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This you did as per your wisdom of "SAMPAJANA", i.e., any creation of craving or aversion or doing karma with expectations, with respect to any phenomenon (interaction) is the cause of BECOMING i.e., BIRTH of a NEW MISERY. By becoming an objective observer and maintaining equanimity you have prevented a birth of misery thus.

+++ QUESTION: how do I stop aversion for a person for which I have strong negative feelings?

My Answer:

A thought or vision about person continues to haunt us who has been not good to us in some way but sampajana and wisdom that any aversion I allows to create, then it will be me who will feel miserable as any aversion will create a new sankhara or mental defilement or consciousness cognised as sankhara of aversion for that person, and once a sankhara is created it will continue to haunt me and make me miserable.

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FEELING is an element of SANKHARA or SELF, and thus, as soon as feeling or thought arises of that person causing misery, I continue to 'let go' of any aversion or feeling towards that person and thus save myself from creating a new sankhara or defilement and subsequent misery to myself. Also, one shall continue to have thoughts of compassion and lovingness for the same person causing you misery. **ONE must train them to LET GO of 'FEELING in all forms', as FEELING' is an element of SANKHARA or SELF, and instead one shall DEVELOP COMPASSION and LOVINGNESS for one and all.**

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Thus, a wisdom that any aversion I create for any one then I will be the first victim continues to guide me not to create any aversion for anyone. One shall always continue to show compassion and lovingness for everyone, to root out any aversion of any kind.

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Just let go of feeling of aversion with this wisdom. **OR, one can start observing breathe THAT FLOATS exactly outside nose doors whenever you feel unstable or lost and can not stop aversion being**

created. The Inhale and exhale that happens just outside nose door has to be observed with equanimity

But if one was not alert enough to '**not create**' feeling of aversion, then one can switch to observing sensation and mental hindrances as soon as aversion arises on body; and thus, objective observation of sensation and mental hindrances, that arises due to aversion will weaken the sensation and subsequent aversion. An objective observer does not analyse, does not create opinions, he simply observes DETACHED, when meditating on breathe or contemplating on any phenomenon or thoughts.

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An objective observer is also aware of danger of creating a sankhara or defilement and knows that all objects of dhamma vipassana must be observed as they appear with a blank or neutral mind that is full of awareness of meaning of objective observation and equanimity.

+++++ Scanning the mind and body for mental hindrances ""ill will"", and 'thoughts'

A Sadhak or a PERSON, as soon he wakes up and scans his state of mind and body. In doing so he understands if he is affected MENTAL HINDRANCE "AVERSION" or "ill will" due to some phenomenon of interaction that is bothering him. This ill will or aversion may then cause PERSON to go into train of thoughts where in thoughts, he tries to fight that phenomenon or a person because of which aversion has arisen.

This is a vicious cycle and a person continues to be in STATE OF AVERSION and SUBSEQUENT THOUGHTS where he interacts with same phenomenon or person multiple times in thoughts.

Now, if one applies DHAMMA then one knows that cause of AVERSION is not the phenomenon or outside person or outside object, he know that cause of aversion or 'ill' will is ARISING OF MENTAL HINDRANCE 'ill will' or 'aversion', and thus with this wisdom he LET's GO of any ill will towards the person or outside objects and then starts to CONCENTRATE or MEDITATE on SENSATION OF AVERSION or MENTAL HINDRENCE that is affecting him and thus he finds that MIND or HEAD is affected by this ill will, and so he OBJECTIVELY OBSERVES head location affected by awareness of 'mental hindrance', "agitation or aversion", till the time sensations or hindrance has weaken.

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Thus, foulness should be developed for the purpose of abandoning greed (lust). Compassion, Loving, kindness should be developed for the purpose of abandoning ill will. Mindfulness of breathing should be developed for the purpose of cutting off applied thought. **Perception of impermanence should be cultivated for the purpose of eliminating the conceit, 'I am'"**

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SADHAK must take AN OATH, to REMAIN OBJECTIVE OBSERVER when APPLYING PRINCIPALS of DHAMMA. That means he must NOT ANALYZE, must not give any opinion to any phenomenon or during meditating on breathe [ANAPANA] or during vipassana body scan, he must remain an objective observer and EQUANIMOUS, throughout the process of applying dhamma.

All the analysis etc. can be done when he is finished applying dhamma processes.

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+++ When one feel unstable or in doubt

WHEN in DOUBT or when a person feels unstable, he shall stop all processes of DHAMMA and shall observe breathe as follows:

one can start observing breathe THAT FLOATS exactly outside nose doors whenever you feel unstable or lost and cannot stop aversion being created. The Inhale and exhale that happens just outside nose door has to be observed with equanimity.

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Once you understand that sensation and mental hindrance are the real cause and not outside person or phenomenon that are in a state of flux, you will be at peace and then all you have to is observe these with equanimity, to eradicate them.

+++ EQUANIMITY at SUPERFICIAL or SURFACE level v/s equanimity at ROOT (1)

The EQUANIMITY that one shows by letting go of "form, feeling, perception, and fabrication", is a equanimity at SUPERFICIAL or at surface level, although that is also the path suggested by dhamma teachings.

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But when you observe sensations and mental hindrances, then you are showing equanimity at subtle level and eradicating misery from at the root and thus, destroying the seeds of sankhara from root.

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Thus, in an example where one is able to let go of 'form' that is SARAH the bully, 'perception' that is SARAH the bully, and so on.... but then there are thousands such SARAH's or TOMMYs who are bully or cause misery to others, and so if you error and do not let go of all feelings and perceptions for them then you will be miserable again. But when you have learnt to observe sensations and mental hindrances, then you are not worried about SARAH, TOMMY, Lizzy, Mandy or anyone else who is causing you misery.

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SENSATION's and MENTAL hindrances (DHAMMA SENSATIONS), that arise on account of any misery are UNIQUE for every situation or phenomenon and its easy to deal with them rather than dealing with unending flow of worldly objects or people that cause us misery. So, whether TOMMY makes you angry or SARAH makes you angry or Lizzy makes you angry, SENSATION of ANGER is similar or COMMON to all of these people, and hence instead of dealing with so many people, one finds it easy to instead observe sensations of ANGER, as soon they arise on body, with equanimity, and the objective observation of dhamma sensation thus, releases the sensations in no time. Without SENSATION of ANGER one can not react with ANGER, and thus is able to eradicate the misery from the root. Gross sensation may require penetrative observation at CONTACT surface of skin which is explained mane places in this blog post.

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All then once has to do is to observe and be aware of sensation or mental hindrance that arise on mind and body and observing them with equanimity, one eradicates them from the root.

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THUS, WHEN ONE SAYS I HAVE RENOUNCED SENSUAL DESIRE, then that RENOUNCEMENT may be at SURFACE level, unless the RENOUNCING was eradicated from the ROOT by observing sensations that arise on account of sensual pleasure of any kind, with equanimity. For this one may have to be alert to arising of sensual pleasure at experimental level, and observe every sensation that arise thereof with absolute equanimity to destroy the fire of desire that seek sensual pleasure here and there.

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The question is therefore, whether to let go of form that is mosquito or let go of volitional act that is scratching (no reaction=equanimity) or observe sensation of itching with being an objective observer?

The answer would be to AVOID the form (any contact with MOSQUITO) if possible, avoid indulging in ACT OF SCRATCHING the skin surface by NOT REACTING in response to MOSQUITO BITE, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of MOSQUITO BITE being an objective observer.

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The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations, then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root.

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+++ EQUANIMITY at SUPERFICIAL or SURFACE level v/s equanimity at ROOT (2)

The EQUANIMITY that one shows by letting go of “form, feeling, perception, and fabrication”, is a equanimity at SUPERFICIAL or at surface level, although that is also the path suggested by dhamma teachings.

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But when you observe sensations and mental hindrances, then you are showing equanimity at subtle level and eradicating misery from at the root and thus, destroying the seeds of sankhara from root.

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THUS, WHEN ONE SAYS I HAVE RENOUNCED SENSUAL DESIRE, then that RENOUNCEMENT may be at SURFACE level, unless the RENOUNCING was eradicated from the ROOT by observing sensations that arise on account of sensual pleasure of any kind, with equanimity. One must observe every sensation that arise thereof on account of sensual desires with absolute equanimity to destroy the fire of desire that seek sensual pleasure here and there.

.

This is real RENOUNCEMEMNT of sensual pleasure, although one can meditate on impurities of 32 body parts to see them as gross,

unattractive, foul and meditating thus one develops disgust towards all sensual desire and is thus released from seeing any one as attractive, but this type of renouncement may be superficial and at surface level.

.

In example of sensual desires:

The question is therefore, whether to let go of form that is opposite sex or let go of volitional act i.e., indulging in sensual desire (with no reaction=equanimity) or observe sensation of sensual desire being an objective observer?

The answer would be to ignore the form (any contact with eye of opposite sex) if possible, avoid indulging in sensual act by NOT REACTING in response to desire, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of SENSUAL DESIRE being an objective observer.

.

The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root

.

SENSATION's and MENTAL hindrances (DHAMMA SENSATIONS), that arise on account of any misery are UNIQUE for every situation or phenomenon and it's easy to deal with them rather than dealing with unending flow of worldly objects or people that cause us misery. So, if there is a SENSUAL DESIRE for TOMMY Or Lizzy or Sarah, SENSATION of SENSUAL DESIRE is similar or COMMON to all of these people, and hence instead of dealing with so many people, one finds it easy to instead observe sensations of SENSUAL DESIRE, with equanimity, as soon they arise on bod and the objective observation of sensation of sensual desire thus, releases or WEAKENS the sensations. Without SENSATION of sensual desire, one cannot react with volitional act of indulging in sensual act, and thus is able to eradicate the desire from the root. Gross sensation may require penetrative observation at CONTACT surface of skin which is explained mane places in this blog post.

++++If, after every phenomenon or interactions,

if one has not created any craving or aversion from his side as well as NOT CAUSED creation of craving or aversion on other side by choosing right action and right words that do not cause aversion to others, then one has used wisdom of equanimity and sampajana quite well.

But if I was not alert enough to '**not create**' feeling of aversion, then one shall switch to observing sensation and mental hindrances as soon as aversion arises on body; and thus, objective observation of sensation that arises due to aversion will weaken the sensation and subsequent aversion. An objective observer does not analyse, does not create opinions, he simply observes, when meditating on breathe or contemplating on any phenomenon or thoughts.

.

++ 12 links and "meaning of IGNORANCE"

Without Ignorance, there are no Volitional Activities (Sankhara / KAMMA)

.

Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or expectations, which caused fabrication or formations and subsequent 11 links of dependent originations.

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*** Who is an ARAHAT and what is NIBBANA? ***

One who has "**rooted out craving and ignorance**" from the mind has become an **ARAHAT**, and his or her actions do not bear any fruit. As a consequence, one does not create any bhava (future life) for oneself. So, there will be no new birth, no old age, no death, no sorrow and lamentation, and no disease. All are transcended. This is the state of **NIBBANA**.

This is a person who does not create SELF or CONSCIOUSNESS that is aggregate of feeling and perception marked as craving or AVERSION and volitional act or fabrications, that is devoid of expectations of any kind. He simply performs KARMA that is assigned to him, maintains absolute equanimity while doing so, does not create craving, aversion or expectations when performing actions.

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**** FREEDOM FROM GRASPING by contemplating rise and fall of aggregates ****

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1)

In 12 dependent links of origination, SENSATION is replaced with aggregate of self,

Thus, rise and fall of origination and fading away of sensation is SAME AS rise and falls of aggregate (sankhara), and is observed by contemplating them as impermanence and un-satisfactoriness.

2)

Thus, instead of seeing mosquito bite as SENSATION, you contemplate it as aggregate of self-i.e. (form=mosquito bite, feeling=itching, perception=aversion (don't like itching), formation=scratching, this formation or volitional act of scratching the surface of skin or SANKHARA is now cognized into consciousness)

3)

Thus, in 4 noble truth, misery= sensation of itching, abandon= arising of aversion towards sensation of itching, cessation= realized by fading away of itching and Path = observe with equanimity sensation of itching or gently wipe out surface of affected skin with compassion.

.

Is now replaced with,

.

misery= SANKHARA or aggregate of ITCHING, abandon= arising of aversion to sankhara or aggregate of self, cessation= realized by fading away of aggregate of sankhara of ITCHING and Path = observe SANKHARA of ITCHING with equanimity, or gently wipe out surface of affected skin with compassion.

.

++ To show EQUANIMITY AT SURFACE LEVEL or SUBTLE LEVEL?

1)

The question is therefore, whether to let go of form that is mosquito or let go of volitional act that is scratching (no reaction=equanimity) or observe sensation of itching with being an objective observer?

.

The answer would be to AVOID the form (any contact with MOSQUITO) if possible, avoid indulging in ACT OF SCRATCHING the skin surface by NOT REACTING in response to MOSQUITO BITE or gently wipe out surface of affected skin with compassion., and if everything else fails then OBSERVE SENSATIONS at subtle level in case of MOSQUITO BITE being an objective observer.

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2)

The question is therefore, whether to let go of form that is opposite sex or let go of volitional act i.e., indulging in sensual desire (with no reaction=equanimity) or observe sensation of sensual desire being an objective observer?

.

The answer would be to ignore the form (any contact with eye of opposite sex) if possible, avoid indulging in sensual act by NOT REACTING in response to desire, and if everything else fails then OBSERVE SENSATIONS at subtle level in case of SENSUAL DESIRE being an objective observer.

.

.

The real renouncement comes from getting one self-released from SENSATIONS of those very sensual desire at each of body parts. But when you observe sensations then you are showing equanimity at subtle level and at the root thus destroying the seeds of sankhara from root.

+++ BODY SCAN as taught in vipassana course

First a SADHAK shall perform BODY SCAN as taught in VIPASSNA COURSE, i.e., scan each organ with mind's eye, Top of head, forehead, face, neck, chest, stomach, abdomen, legs and feet and then back side legs, back torso, back neck and back of head, top of head, scanning each organ for sensation for 2-3 seconds, and observe it with equanimity. Sadhak must not spend lots of time at one organ, they must scan one second here and one second there on same organ, observing every location with equanimity.

.

After organ by organ scan as above or as taught in vipassana course, SADHAK can now do several 'VERY QUICK' body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together or apart) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time or apart, through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes.

.

WHEN doing observation that requires long time, one shall keep the experience of scanning or sweeping through body AFRESH, by moving piece by piece, one second here next second there, at the area of organ being scanned or observed. One can SWITCH between holistic scan {body sweep} and piece by piece scan to keep the experience AFRESH when doing body scan.

.

WHEN, one starts to get vibrations all over body (this usually happens in sleep at night, you may wake up with vibrations all over body), its job of SADHAK to maintain ABSOLUTE EQUANIMITY and they shall OBJECTIVELY observe these vibrations, by sweeping through entire body using mind's eye, front and back side together [180°] at the same time [top to bottom and bottom to top], OR observe each organ piece by piece, one second here and one second there, thus scanning entire organ one at a time with ABSOLUTE EQUANIMITY. Such observation of vibrations may be done for around 5-10 minutes and then let go of them.

++++ **QUESTION:** " Perception of impermanence should be cultivated for the purpose of eliminating the conceit, 'I am'"" (Still don't really understand this?)

ANSWER:

What is IMPERMANENCE? SENSATIONS AKA SANKHARA aka all AGGREGATE OF SELF or MENTAL DEFILEMENTS are impermanent, they arise and they fall, they are phenomenon in a state of flux.

.
WHAT IS A conceit, 'I am'? The perception of AGGREGATE OF SELF as "I" or "ME" is the illusion that was created due to clinging to aggregate of SELF. Thus, is there is a NAME-FORM who has following aggregates (**FORM**= mind and body, **FEELING** and **PERCEPTION** evaluated as "**I**", **FORMATION**= 'NAME', **CONCIOUSNESS** which is cognized as, this **FORMATION**('NAME') is "**I**" or '**ME**")

.
Or ((**FORM**= " MIND and BODY", **FEELING** and **PERCEPTION** evaluated as "**I**", **FORMATION**= '**SARAH**', **CONCIOUSNESS** which is cognized as this **FORMATION**('SARAH') is "**I**" or '**ME**")

.
Now, consider this another example:

.
If there is sensation of itching on account of mosquito bite and there exists a REACTION or VOLITIONAL ACT or **FORMATION** in the form of **SCRATCHING** the surface of skin affected by **sensation of ITCHING**, **then it is safe to conclude that THERE EXISTS AGGREGATE OF SELF or a SANKHARA for with formation='SCRATCHING'**.

Now, therefore can you say that this SANKHARA with formation=**'SCRATCHING'**, is "**I**" or "**ME**"?

.
A sankahra of FORMATION '**SCRATCHING**' was created on account of FEELING AND PERCEPTION that was ITCHING.

Similarly, SANKHARA of FORMATION '**SARAH**' was created on account of FEELING AND PERCEPTION of "**I**" or '**ME**'

.
SINCE ALL SANKHARA's are impermanent and can be released by principal of equanimity and let go of any CLINGING to them, the CONCEIT 'I' or 'ME' is an ILLUSION. This CONCEIT 'I' or 'ME' is nothing but CLINGING TO AGGREGATE of SELF or SANKHARA, and ANY CLINGING TO this SANKHARA is the illusion that creates CONCEIT 'I' or 'ME', thus, a SADHAK concludes the Perception of impermanence aka aggregate of self and ILLUSION of "I" or "ME" in reference to SANKHARA.

.

Just like perception of NAME- 'SARAH' was created which is aggregate of self-i.e., a sankhara, can you say NAME- 'SARAH' is me when you are aware that ' SARAH' is only a sankhara? And all sankhara are impermanent. Thus, this perception of **I**” am or **me**” is understood as null and void.

.

If BUDDHIST NAME “salina” and NAME-“SARAH” both are perception of self or sankhara, Then can you say “SARAH” is '**I am**' or salina is 'I am' when you are clearly aware that both names, 'SARAH' and ' salina' are aggregates of self and a sankhara ?

.

Thus, at highest level of pure consciousness there are 'no sankhara' thus 'no-self' and thus **conceit 'I am' is null and void**

+++++

+++++ **** WHO IS CHALLENGED? * Detailed v/s SUMMARISED**

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There is NAME-FORM-CONSCIOUSNESS,

.

And there is, SENSE- IMPRESSION- CONSCIOUSNESS,

.

+ (SENSE IMPRESSION CONSCIOUSNESS)

Thus, there is MIND CONSCIOUSNESS, BODY CONSCIOUSNESS, EYE CONSCIOUSNESS, EAR CONSCIOUSNESS, TONGUE CONSCIOUSNESS, NOSE CONSCIOUSNESS

.

ALL SANKHARA or Aggregate of SELF are **SENSE- IMPRESSION- CONSCIOUSNESS**

.

If there is NAME-FORM-CONSCIOUSNESS, that is Mind and Body,

.
then, there is aggregate of self 'SALINA' with perception of SELF as 'I',
'ME'

.
There is another NAME-FORM-CONSCIOUSNESS with Aggregate of self
'SARAH' with another mind-body and consciousness

.
Now,

.
if there is a SANKHARA with perception of self as '**AVERSION**' With
respect to form='SARAH'

.
IF there exists a '**CLINGING**' With respect to that SANKHARA of
AVERSION With respect to form='SARAH',

.
Thus, there exist a perception of self '**BURDEN**', or a SANKHARA
'**BURDEN**', with Form= SARAH, feeling=BURDEN,
perception=AVERSION,

.
Then, who is the carrier of this SANKHARA '**BURDEN**'?

**+ Now, as per BUDDHA's teachings, CLINGING TO Aggregate of
self is a BURDEN,**

And who is the carrier of BURDEN? NAME-FORM with
CONSCIOUSNESS and MIND-BODY is the carrier of burden.

.
If, name-form '**SALINA**' is carrier of this BURDEN?

.
Now, as buddha says, one has to let go of CLINGING to form, CLINGING
to feeling, CLINGING to perceptions.....

.

.

.

Thus, when one says 'SALINA", your ignorance is the cause of 'BURDEN', then

WHO IS CHALLENGED here?

.

is perception of self that is 'SALINA' is challenged?

or perception of self that is 'CLINGING TO BURDEN' that is challenged?

.

In both above cases, aggregate of self or a SANKHARA is challenged that is associated with NAME-FORM-CONSCIOUSNESS

.

AND, How to get rid of this SANKAHRA 'BURDEN'?

.

By letting go of CLINGING to SANKHARA 'BURDEN" by letting go of CLINGING to thought that is SARAH, letting go of CLINGING to form that is 'SARAH', letting go of CLINGING to feeling that is "SARAH, letting go of CLINGING to perception that is 'SARAH, letting go of CLINGING TO VOLITIONAL ACT THAT IS 'SARAH'.....

.

Or, by observing AWARENESS of mental hindrance 'ill will' or 'aversion' and sensations, with equanimity as soon they arise, when interacting with form ='SARAH'

.

NOW, if we can summarise this for "EVERY SUCH BURDEN",

.

If there is a CONSCIOUSNESS ='BURDEN', associated with MANY (form, feeling, perception, formations), i.e., HEAP of aggregates of several self, as follows:

.

Form= 'SARAH', FEELING and PERCEPTION='Ill will or AVERSION'.

Form= 'TOMMY', FEELING AND PERCEPTION= 'SENSUAL DESIRE'

Form= 'Lizzy', FEELING AND PERCEPTION= 'AGITATION'

Form= 'SANDRA', FEELING and PERCEPTION= 'FEAR, ANXIETY'

...

....

... and so on,

.

Thus, CLINGING to FORM that is BURDEN, CLINGING to FEELING and PERCEPTION that is BURDEN, is reason for CONSCIOUSNESS that is 'BURDEN'.

.

Thus, IF NAME-FORM 'SALINA' is informed that its IGNORANCE that was cause of CONSCIOUSNESS that is 'BURDEN', then who was challenged?

.

WAS name-form challenged or CONSCIOUSNESS that is 'BURDEN' was challenged?

.

In all above cases, CONSCIOUSNESS with 'aggregate of self', affected by clinging, that has CREATED SO MANY 'BURDENS' was challenged.

.

If NAME-FORM 'SALINA' is a "" carrier of so many"" 'BURDENS' With respect to CONSCIOUSNESS (with many 'FORMS', so many FEELING AND PERCEPTIONS)

.

Then LETTING go of CONSCIOUSNESS that is 'BURDEN' is what shall be practiced for the sake of abandoning any misery related to form, feeling, perceptions

.
Similarly, one shall OBSERVE CONSCIOUSNESS 'BURDEN' with EQUANIMITY and as an OBJECTIVE OBSERVER as soon as they arise in form of SENSATIONS or MENTAL HINDRANCES or any phenomenon.

+++++

DHAMA SENSATION's and MENTAL hindrances that arise on account of any misery are UNIQUE for every situation or phenomenon and it's easy to deal with them rather than dealing with unending flow of worldly objects, phenomenon or people that cause us misery.

.
So, whether TOMMY makes you angry or SARAH makes you angry or LISA makes you angry, SENSATION of ANGER is similar or COMMON to all of these people, and hence instead of dealing with so many people, one finds it easy to instead observe sensations of ANGER, as soon they arise on body, and the objective observation of sensation thus, releases the sensations in no time.

.
Without SENSATION of ANGER, one cannot react with ANGER, and thus is able to eradicate the misery from the root.

.
+++ Getting rid of defilement of feeling trapped or phobia of any kind

Let's now consider an example where a person who "" feels trapped"" when confined to a small space. For example, some people have a "" phobia of lift"" and they feel anxious when ever they have to take a lift to go to a certain floor of building.

.
Now, there are two ways to handle this, either one wait for situation that causes anxiety and then being alert enough, one starts to objectively observe those sensations to rid one of mental defilement **OR** in other case a PERSON can take up following "SIMULATION" of a situation that cause anxiety or panic or phobia.

.
Since SENSATION is a link between mind and body and objective observing of sensations rid us from mental defilements, we need to make these sensations alive by undergoing exact situation that cause these sensations to come up on surface of body when faced with situation of anxiety or phobia of any kind and those sensations specific to mental defilement (phobia of lift or anxiety when confined to a small space feeling trapped). DHAMMA sensations like anxiety, fear, anger, panic etc. are observed as a whole on affected body parts, when

they start to engulf body as soon as they arise by being alert enough to catch them at their arising,

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

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Since the issue here is of feeling trapped when confined to a small space like inside lift, one can simulate similar conditions in a safe way and do following to get rid of them from the root.

.

For this example, let's take a small space like bathroom [imagine this to be a lift]

1)

One enters the bathroom; closes the door. May not latch the door in case one is fearful of being trapped.

2)

Now, once inside bathroom, door closed, imagine that you are inside lift and trapped and lift has stopped.

3)

Now, you see that mental defilement of being inside lift and feeling trapped starts to create flow of sensation on body. As soon as sensations arise on body, one shall immediately turn their attention to body part being affected by sensation of anxiety or fear.

.

Now SIMPLY OBSERVE all sensations that arise with absolute equanimity. Just observe, do not form an opinion, do not analyse them, do not create craving(desire) or aversion (hatred) of any kind, simply observe the sensations and their effect on body part being affected at that time. If there are multiple body part affected at the same time, start observation with sensation that is MOST INTENSE. Observe for few seconds to a minute, move to another body part affected by sensation again observe for few seconds to a minute and thus scan all body parts that were affected by sensation when undergoing such trauma or simulation of that situation that causes anxiety or phobia.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

4)

Simply observe maintaining ABSOLUTE EQUANIMITY, whatever sensation arise anywhere on body

5)

After one observed sensations of being trapped in toilet with equanimity one is released of sankhara or defilement of being trapped, one is totally released.

6)

One now knows, that all he has to do is to observe sensations in case phobia returns;

.

Similarly, one who is ALWAYS AWARE of arising of SENSATION on body 24/7, and one learns to observe them with equanimity, one is able to get rid of defilement of any kind on daily basis and thus, in just few days or weeks one is free from most mental defilements as one has learned to simply observe them as soon as they arise, which makes such defilements weak and they simply go away for ever.

+++++ BODY SCAN or BODY SWEEP (INSIGHT MEDITATION)

First a SADHAK shall perform BODY SCAN as taught in VIPASSNA COURSE, i.e., Top of head, forehead, face, neck, chest, stomach, abdomen, legs and feet and then back side legs, back torso, back neck and back of head, top of head, scanning each organ for sensation for 2-3 seconds, and observe it with equanimity. Sadhak must not spend lots of time at one organ, they must scan one second here and one second there on same organ, observing every location with equanimity.

After organ by organ scan as above or as taught in vipassana course, SADHAK can do several quick body sweeps / body scan that takes just few seconds (around 5 seconds for one body sweep, top to bottom or bottom to top, front and back side together) for entire body sweep, sweeping front side and back side (180 degree or 180°) at the same time through entire body, staring at back of head, top of head, top to bottom up to feet's and bottom feet up to top head, sweeping and scanning from front and back side at the same time, several times for at least 5 minutes.

.

A BODY SCAN shall be performed for each organ as a whole or holistically, meaning when scanning or sweeping hands, one shall scan the hands 180° (180 degree) front side and back side together through mind's eye. Similarly, when scanning a torso [neck to abdomen], one shall scan the entire torso front back at the same time.

.

WHEN, one starts to get vibrations all over body, its job of SADHAK to maintain ABSOLUTE EQUANIMITY and they shall OBJECTIVELY observe these vibrations, by sweeping through entire body using mind's eye, front and back side together [180°] at the same time [top to bottom and bottom to top], OR observe each organ piece by piece, one second here and one second there, thus scanning entire organ one at a time.

.

WHEN doing observation that requires long time, one shall keep the experience of scanning or sweeping through body AFRESH, by moving piece by piece, one second here next second there, at the area of organ being scanned or observed. One can SWITCH between holistic scan [body sweep] and piece by piece scan to keep the experience AFRESH when doing body scan.

+++++

How the PERCEPTION OF SELF (SANKHARA) WAS FORMED? (Teachings of DHAMMA, VIPASSANA)

How to eradicate perception of self

----- MY NOTE: _-----

If there is a SADHAK, 'RAHULA', who went to a monastery and he was given a new monastery name 'ANANDA', and now whenever 'RAHULA' is called by name 'ANANDA' he immediately responds, thus a '**NEW PERCEPTION OF SELF**' (ANANDA) is formed. The interaction of RAHULA with MONASTRY HEAD can be contemplated as a **PHENOMENON** that occurred that day.

.

In monastery on that day, he was given new name (aggregate, SANKHARA in vipassana) and following aggregate ('**ANANDA**') was formed as part of our **CONSCIOUSNESS**:

.

What are the five aggregates of the self?

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The five aggregates or heaps are:

form (or material image, impression) (rupa)
sensations (or feelings, received from form) (vedana)
perceptions (samjna)
mental activity or formations (sankhara) or fabrications
consciousness (vijnana).

.

Form (he, RAHULA, heard voice with his new name)

Feeling and **perception** (of new self)

Formation ('ANANDA')

Consciousness (become aware of new self ANANDA, OR COGNIZED)

.

Now, Let's consider following:

5 KHANDA's: He regards whatever phenomena there that are connected with 5 khanda's aggregates, form, feeling, perceptions, fabrications (formation), & consciousness are void with no-self, contemplating the void and unsubstantial nature of the aggregates in this manner.

.

Thus, each element of 5 KHANDA's, **TOGETHER** as '**ONE aggregate**' of 5 element of KHANDA ('ANANDA'), it forms a '**perception of self or a sankhara**'.

.

Thus, a PERCEPTION OF SELF ('ANANDA') was formed.

How do we get rid of this perception of this new SELF or aggregate ('ANANDA')?

.

Now, what is '**contemplating**'? to contemplate all phenomenon [all interactions with outside world] as impermanent and unsatisfactory, in addition to being contemplated as empty or VOID or NO SELF. Mental contents and phenomenon [all interaction with outside world] are contemplated for impermanence, unsatisfactoriness and no-self resulting in abandoning of feeling and perception and clinging to them at all stages of dhamma.

.

which is '**comprehension**'? Any ending of passion [craving or attachment or expectations], ending of aversion, ending of delusion (aka indulging in imaginary and unwholesome thoughts). This is called comprehension."

.

And then the MASTER says, • "Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Fabrications (formations)... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."

12 links

DEPENDENT ORIGATION (PATICCA SAMUPPADA)

6. Reverse Order of Dependent Origination to explain the Cessation of Suffering

i) Without Ignorance, there are no Volitional Activities (formations).

ii) Without Volitional Activities (formations), there is no Consciousness.

iii) Without Consciousness, there are no Mentality and Matter.

iv) Without Mentality and Matter, there are no Six Sense Bases.

v) Without the Six Sense Bases, there is no Contact.

vi) Without Contact, there is no Feeling.

vii) Without Feeling, there is no Craving. (THIS IS the link between mind and body)

viii) Without Craving, there is no Clinging.

ix) Without Clinging, there is no Becoming.

x) Without Becoming, there is no Birth.

xi) Without Birth, there is no Decay, Death and Suffering.

What is the conditioned arising method?

Ans: Conditioned by ignorance are the formations; conditioned by the formations, consciousness; conditioned by consciousness, name-form; conditioned by name-form, the six-sphered-sense; conditioned by the six-sphered-sense, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, clinging; conditioned by clinging, becoming, conditioned by becoming, rebirth; conditioned by rebirth, decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of ill

Thus in above case;

Conditioned by IGNORANCE, a FORMATION in form of 'ANANDA' aggregate or sankhara or perception of new self was formed.

Conditioned by the formations 'ANANDA', consciousness was cognized to be aware of NEW SELF

and then when one **CLINGS** to **FEELING** OF this NEW **FORMATION**, one has caused '**BECOMING**' i.e., "**arising of PERCEPTION OF NEW SELF**" in this case,

.
This BECOMING is cause of **BIRTH** or **RE-BIRTH**, which must now go through entire cycle of birth and death.

.
What is **RE-Birth** here?

That, RAHULA has now to live another life of ANANDA also, as that will have a new cycle of birth, re-birth and death.

.
As per **12 dependent links**, **SENSATION (FEELING)** is the common link that connects mind and matter (body) and thus the cause of new perception of self (ANANDA), and once this link is broken one is free from perception of self {ANADA in this case}. Thus, as soon as one let go of feeling of new self ('ANANDA') as 'MINE', one has broken the perception of new self and thus is free from sankhara of this new self.

.
Thus, a SADHAK, CONTEMPLATES that a sankhara or AGREEGATE (5 khanda) in form of "ANANDA" is not **MINE**, is '**not ME**' or **I**, in doing so he COMPREHENDS aggregate with new self 'ANANDA'; and ends any passion or delusion towards this new SELF (ANANDA') and is free from new perception of self of being known as 'ANANDA'

how to handle THOUGHTS in VIPASSANA:

+++++

The thoughts that only you see through mind and no one else can see them, how can they be true, thus they are just an illusion created by mind that is not in control. But the effect of thought on mind-body are real and hence one shall dwell in such a way when it comes to thoughts:-

.
That,

- The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and UNSATISFACTORY so why waste time on something that is just a delusion?

Here WISDOM must be used to indulge in wholesome thoughts while avoiding thoughts that are unwholesome or futile.

.

That,

All unwholesome thoughts are CONDITIONED by Craving, aversion or DELUSION and as soon as the craving and delusion behind the thought is understood, they remain their naked without any essence and are diminished due to awareness of foolishness of indulging in them.

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**** BUT if one is NOT ABLE to stop train of thoughts, ONE SHALL KEEP EQUANIMOUS MIND so that effect of THOUGHTS DOES NOT create more sankhara on your body.**

As thoughts continue to arise, one must continue to remain equanimous and objectively observe any arising of sensation on body due to thoughts, and catch them at their exact arising on body parts so that sensations that arise on accounts of thoughts become weak and do not create either craving or aversion effects on body.

That,

One shall strive to remain in PRESENT MOMENT (through ANAPANA breathe observation meditation) by observing breathe at NOSE DOOR, and such mindfulness will eventually sharpen the mind and will train the mind to remain in PRESENT MOMENT. During mindfulness practice (ANAPANA), one makes an effort to let go of ('form' [lets go of all worldly interactions], 'feeling' [lets go of sense media and thoughts], 'perceptions' [lets go of MIND or analysis], 'fabrications' [lets go of bodily REACTIONS])

+++++++ All ABOUT SENSATIONS, Middle Path, Delusion, INSIGHT MEDITATION and MARA

HOW TO ALLEVIATE OR REDUCE ANY TYPE OF SUFFERING (27-Nov-2020)

+++++++

There are dhamma sensations for everything that tell us that some things have been sensed by body. For example, touch of a cloth is a sensation which tell us that cloth has touched us. Similarly, there is a TOUCH OF AIR, Touch of Flame, Touch of sun light, touch of ICE etc.

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Then, there are gross SENSATIONS that arise out of body part, for example mosquito bite causes sensation of itching to arise, touch of flame give rise to sensation of burn, a cut by knife on body part release sensation of cut at that location of body part etc.

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Then, there are sensations that arise on account of medical issue or due to hurt to body. For example, person inflicted with High blood pressure issue had specific sensations that arise on body parts affected by HIGH BP, person who has hurt himself due to collision with outside object may be facing PAIN SENSATION's that are ARISING out of affected body parts, person inflicted with fever has specific sensations that cover the body.

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Thus, SENSATION are either ARISING from affected body parts or being FELT due to TOUCH with outside objects or contact with nature or due to any complication of a body part outside or within.

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NOW, the misery is only 10% of real while 90% due to mental reaction to them. That means at any given time misery that is generated on account of reaction to SENSATION is just 10% real while 90% felt catapulted due to response towards them by individuals.

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While "MARA, the EVIL ONE" keeps us busy between reaction of either CRAVING OR AVERSION towards any phenomenon we interact, mind keeps us busy in DELUSION in the form of ROLLING in UNWHOLESOME THOUGHTS, similarly SENSATIONS on body keep us busy and on their arising we start to WALLOW in them, suffer the FEELING caused by them, and thus multiply the MISERY due to wrong reaction towards them.

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While being in MIDDLE PATH of neither craving nor aversion towards any interaction with phenomenon, outside object or person ALLEVIATES or minimises the creation or birth of a misery to a greater extent, similarly DELUSION OF ROLLING IN THOUGHTS is avoided with help of WISDOM that all UNWHOLESOME thoughts are unsatisfactory, impermanent, are an illusion and dreamlike, have NO SELF, and thus why waste time in them? WISDOM is used here to ROLL ONLY IN WHOLESOME THOUGHTS which require planning of any sort.

My note: When walking or sitting, if one OBJECTIVELY observes HEAD LOCATION, one is able to stop flow of thoughts immediately.

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Finally, LAST BUT NOT THE LEAST, ANY ARISING or FEELING OF SENSATIONS are used as PATH to reach their EXACT ARISING on BODY part and exact LOCATION and the BODY PART THAT IS ACTIVE with SENSATION is OBSERVED OBJECTIVELY and EQUANIMOUSLY. In this case we GET PAST SENSATION that are arising and reach the body part behind where these sensations are active and arising and

are being felt. If YOU MAKE A MISTAKE OF GETTING INVOLVED WITH SENSATIONS that are active on affected body part, then YOU WILL START TO ROLL IN THEM, WALLOW IN THEM and THUS WILL BE RESPONSIBLE FOR MULTIPLYING THE MISERY OF BODY PART by MANY FOLDS.

The subtle level is the exact surface area of a body part from where sensations are emitting or in other words 'arising and passing away' rapidly. We use arising of sensations as a path to reach the exact body part area or subtle level where they are in continuous arising and passing away mode. **And how do we observe sensation?** Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity. But here we use sensation as a path to penetrate and reach the body part at their exact location on skin that is emitting these sensations and observe that body part area at 'exact arising' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

THE RIGHT WAY TO ALLEVIATE MISERY DUE TO ARISING OF SENSATION on BODY PART DUE TO ANY REASON is BY JUST ABANDONING OR IGNORING THE SENSATION, but also using the SENSATION as a PATH TO REACH THEIR EXACT ARISING On BODY part and "observe body part AREA that is active with sensation", observing OBJECTIVELY AND EQUANIMOUSLY.

THUS, WE MAKE IT A HABBIT TO IGNORE SENSATIONS and instead 'OBJECTIVELY observe affected body part AREA that is active with sensation'. The CONTINUOUS TRAINING OF OBSERVING AFFECTED BODY PART AREA DURING ARISING OF ANY SENSATION's will TRAIN OUR MIND TO IGNORE SENSATION and instead observe affected body part area and thus will help alleviate misery.

AT THE ROOT of body part active with sensation, there exists nothing but vibrations, and hence behind every sensation that is arising or being felt, body part area is undergoing change in the form of vibrations and hence when we penetrate sensations and observe vibrations instead, we eradicate the misery from the root. Thus, instead of observing "the sensation of any type", we penetrate the sensation to go to the root and observe the exact arising at body part.

TO illustrate it more, when you see several birds (sensations) perched on a tree (body), One shall observe not the birds, but observe at the exact location where birds feet are making contact with Tree, and observe that contact point with absolute equanimity. Similarly to illustrate it with another example, when an INSECT is perched on your hand, you must ignore the insect and start to observe the contact of insect (Touch of insect) to your skin and show absolute equanimity

to the 'feeling of TOUCH' of insect to your skin by not creating either craving or aversion towards it.

The affected body part area with active sensations is observed equanimously and objectively for ENTIRE DURATION for which sensations are either arising or being felt due to touch.

AND HOW DO WE ALLEVIATE SENSATION that are result of PAST actions? In this case one shall bring the affected part to same incident that caused arising of that particular sensation so that this time when the similar incident causes the SENSATIONS TO ARISE, we are now prepared to ignore them and instead observe them at their exact arising, at the root where sensations make contact with body part, and observing thus will eliminate them from root.

Previously, due to wrong reaction to them we either created craving or aversion towards their arising and thus SENSATIONS WERE COGNISED AS MISERY and became part of our mind-matter (body), but since now with their new arising we are using wisdom here to observe them objectively at the root, this time they are cognised by mind-body as NEUTRAL SENSATIONS and thus this type of sensations do not cause us misery.

THE THUMB RULE here is NOT TO WALLOW IN SENSATIONS but OBJECTIVELY OBSERVE AFFECTED BODY PART AREA that is alive with sensations, AS SOON AS THEY ARISE. ((HINDI-SENSATION KO BHOGNA NAHIN HAI, SIRF SENSATION SE AFFECTED BODY PART AREA KO SIMPLY OBSERVE KARNA HAI)). We are not supposed to WALLOW IN SENSATION BUT SIMPLY OBJECTIVELY OBSERVE THEM at the root where sensations make contact with body part.

WHILE ANAPNA MEDITATION of breathe watching at NOSE DOOR is done STRICTLY in SITTING OR STILL POSITION's ONLY, MENTAL HINDRANCES and SENSATIONS OBSERVATION must be PERFORMED 24/7, when walking, sitting, sleeping or during any awakened stage.

In ANAPANA MEDITATION of breathe observation (without missing even a single breathe), we SIMPLY FOCUS our attention where mind's eye is fixed exactly at NOSE DOOR and Inhale and exhale is automatically observed as a whole, as one unit, as breathe enters or flushes out..

Similarly, SENSATION observation on body parts shall be made a routine part of life. When walking or sitting, if one OBJECTIVELY observes HEAD LOCATION from behind or scans head location piece by piece, one is able to stop flow of thoughts immediately. THE TRAINING TO OBSERVE BODY PART area active with sensation instead of WALLOWING OR SUFFERING IN SENSATION WILL RID US OF MISERY OF ANY KIND since the MIND now is TRAINED TO OBJECTIVELY OBSERVE THE

AFFECTED BODY PART instead of attending to SENSATION THAT HAS ARISEN. TO illustrate it more, when you see several birds (sensations) perched on a tree (body), One shall observe not the birds (sensations), but equanimously observe at the location where birds feet are making contact with Tree Part (body part active with sensation).

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**INSIGHT MEDITATION OR OBJECTIVE AND EQUANIMOUS SENSATION
OBSRVATION is done as follows: ->>**

(WE WILL IGNORE THE SENSATION that has just arisen, but use SENSATION AS A PATH TO REACH AFFECTED BODY PART AND OBSERVE THAT LOCATION for few seconds to a MINUTE depending on case by case)

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WE USE INNER VISION to do objective observation of sensations affected body part. REMEMBER This, that, if you make a mistake of NOT ABANDONING OR IGNORING the SENSATIONS and start to give attention to sensation that arise on body due to any reason, then you will start to suffer or WALLOW in them and will increase your misery. YOU MUST DO ENTIRE BODY SCAN AFFECTED OR ALIVE WITH SENSATION. SENSATION USUALLY affect a portion of body part and in some case various portion across body part and all those affected body parts must be observed when ever body part is affected by any sensations. USUALLY just few seconds to a minute or two observation of affected body part is required if one catches the arising of sensation on their exact arising.

And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity.

. ** WE USE MIND's EYE or INNER VISION to do objective observation of sensations affected body part **

Thus when inflicted with sensation of PAIN, we are not observing PAIN, but instead OBJECTIVELY observing affected body part area active with sensation of pain

Thus when inflicted with sensation of ITCH, we are not observing ITCH, but instead observing affected body part area active with sensation of itch

Thus when inflicted with sensation of FEAR, we are not observing FEAR but instead observing affected body area's/part that is ENGULFED WITH FEAR

Thus when inflicted with sensation of ANXIETY, we are not observing ANXIETY but instead observing affected body part that is ENGULFED WITH ANXIETY

All mental sensations (DHAMMA sensations) like fear or anxiety or anger shall be objectively observed as soon as they arise and are being felt on body, to eradicate them instantly, while GROSS sensations like cut, itch, pain require PROLONGED penetrative observation at the root where gross sensations are making contact with body part area.

And so on.....

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THUS, When walking/sleeping or sitting positions 24/7:

START WITH OBSERVING HEAD LOCATION for few minutes to stop flow of thoughts. Observe sensations from few seconds to a minute, being felt or are arising, on body part from Head to Toe and up to soles of feet,

DURING OBSERVATION of SENSATIONS at the root, the "THUMB RULE is to OBSERVE THEM AND NOT SUFFER THEM"

IF YOU FEEL TOUCH OF CLOTH, start observing body part that was touched by CLOTH

IF YOU FEEL TOUCH OF ATMOSPHERIC AIR, start observing every body part that was touched by AIR

IF YOU FEEL MOSQUITOE BITE, start observing body part that is ALIVE WITH SENSATION OF ITCH due to MOSQUITOE BITE

If you feel PAIN OF ANY SORT, start observing body part that is ALIVE WITH SENSATION OF PAIN due to ANY REASON whatsoever.

If you feel the SWEAT, ignore the sensation of sweat but start observing the body part that is affected by sweat.

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If your TOE was hurt due to RAPID CONTACT with earth or any object, Ignore the sensation of pain or numbness or any active sensation on toe, but instead start observing the toe location alive with sensations till the time sensation of pain etc are gone or mellowed down. This may required few minutes of OBJECTIVE observation. And how do we observe sensation of PAIN in case of hurt? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity.

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And what is subtle or penetrative observation of sensation exactly at their arising or CONTACT ? Conditioned by CONTACT arises SENSATION, and what is conditional arising? Arising caused by craving or aversion, thus this CONTACT is conditioned. Thus, if we use sensation as a path and objectively observe affected area of body part where

sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

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If you feel SENSATION OF FEVER, ignore the sensation of FEVER but start observing the body part that is affected by FEVER.

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If you feel SENSATION OF HIGH BLOOD PRESSURE, ignore the SENSATION OF HIGH BLOOD PRESSURE but start observing the body part that is affected by SENSATION OF HIGH BLOOD PRESSURE.

And so on.....

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THE TRAINING TO OBSERVE AFFECTED BODY PART instead of WALLOWING OR SUFFERING IN SENSATION WILL RID US OF MISERY OF ANY KIND since the MIND now is TRAINED TO OBJECTIVELY OBSERVE THE AFFECTED BODY PART instead of attending to SENSATION THAT HAS ARISEN.

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An “” objective observer”” simply observes DETACHED, all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations. ** WE USE INNER VISION or mind’s eye to do objective observation of sensations affected body part **

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“EQUANIMOUS or Equanimity” = No-Reaction — this is probably the most important word/teaching of the entire course of vipassana. Remaining “EQUANIMOUS” means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion.

The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes way of life, as the key to living a happy life is remaining equanimous and not reacting, that we experience in our day to day lives

. ** All meditations are performed with EYE'S CLOSED and in STILL (not in motion) positions only **

** WE USE INNER VISION to do objective observation of sensations affected body part **

+++ HOW TO RESPOND TO A MISERY that is created on body (Gross Sensations)

A misery in the form of a gross sensation on body part is cognized into mind-body in the following form split into AGGREGATE known as 5 SKANDHA's (FORM, FEELING OR SENSATION, PERCEPTION, REACTION, consciousness) and who is the carrier of burden or misery? It is NAME_FORM (PERSON) who is carrier of misery aggregated in to 5 SKANDHA's.

That means all our burdens or miseries are stored in subconscious in the form of aggregate that has 5 khanda's in the form of (FORM, FEELING OR SENSATION, PERCEPTION, REACTION (formations), consciousness). Thus, we are nothing but name-form (person) with a mind-body and aggregates (all stored sense impression or reactions or miseries) and CONSCIOUSNESS is the one that drives us for the duration of our lives.

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Thus, if there is PERSON ('NAME-FORM') with a MISERY that is in 'FORM' of WOUND and is active with 'SENSATION' of PAIN due to any reason, depending on how NAME-FORM (PERSON) forms 'PERCEPTION' of PAIN (Craving [good], aversion [bad] or NEUTRAL) and GIVES 'REACTION' based on perception, then that REACTION gets CONGNISED into 'CONSCIOUSNESS'(sub) accordingly.

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Thus, if a PERSON is able to maintain stress due to any misery at lowest level by responding with absolute equanimity by not creating any craving or aversion towards misery, and learns to become an observer instead of sufferer, is able to alleviate misery to great extent.

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Thus, in general when a name-form (person) is inflicted with misery in the form of gross sensation on any part of body outside or within, the name-form (person) undertakes OBJECTIVE INSIGHT MEDITATION in the form of BODY PART SCAN by objectively observing the MISERY with ABSOLUTE EQUANIMITY making sure NOT to create either craving or aversion towards body part that is active with sensation of misery is able to alleviate misery to a greater extent.

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For this name-form (person) either sits in secluded place or takes a walk in a secluded place. He then Stops all unwholesome thoughts by objectively observing head location for a while and then starts and maintains ABSOLUTE observation of body part active with sensation and continues to observe it with absolute equanimity and makes sure that the observation is NEUTRAL and does not create craving or aversion towards the sensations of misery that are arising on an inflicted body part. Such an observation may be done for hours or days depending on the case,

The subtle level is the exact surface area of a body part from where sensations are emitting or in other words 'arising and passing away' rapidly. We use arising of sensations as a path to reach the exact body part area or subtle level where they are in continuous arising and passing away mode.

.
And how do we observe sensation? Body part affected by sensation is scanned with mind's eye or inner vision, moving from one location to another (within body part area affected), piece by piece, one second here one second there, thus cover entire body part area affected by sensation, observing it with absolute equanimity.

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The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes way of life, as the key to living a happy life is remaining equanimous and not reacting to the various up's and down's that we experience in our day to day lives

.
** All meditations are performed with EYE's CLOSED and in STILL (not in motion) positions only **

** WE USE MIND's EYE or INNER VISION to do objective observation of sensations affected

+++

++++ **MY NOTE: NO-SELF and SELF (Ref: Volitional Formations / Sankhara (conditioned phenomena))**

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[The Five Aggregates: A Study Guide \(accesstoinsight.org\)](http://accesstoinsight.org)

There are 6 sense media consciousness. All 6 sense media are no-self.

Awareness or consciousness itself has ""NO-SELF"" i.e., no aggregates but consciousness or awareness that is IMPURE has residence in form of "" SELF""-i.e., 5 aggregates of khanda.

1) Let's say you became AWARE or CONSCIOUS when you saw a PERSON.

2) But if you had impure feeling about that person then there exists a SANKHARA with feeling and perception of aversion for that person.

3) THUS, Consciousness itself is NO-SELF in pure form. BUT SAME CONSCIOUSNESS with conditional arising or SANKHARA has aggregates of self and this conditional arising can only be cleansed by observing sensation that arise on account of this sankhara, by observing them with equanimity.

4) Thus NO-SELF is a pure consciousness and SELF is nothing but 5 aggregates of a khanda or sankhara

5) And, all sankharas are impermanent and unsatisfactory, while all dhammas are not self. This is the way things are, the pattern inherent in them as listed in dhamma text.

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AGGREGATES OF SELF (How MIND-BODY- CONSCIOUSNESS RECORDS our life)

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The term sankhara represents, what is seen, heard, sensed or cognised. The passive mode of the term sankharas in its general usage stands for all conditioned phenomena.

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THERE IS A BEING with CONSCIOUSNESS

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There exists a MIND-BODY and consciousness

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If there is a MIND-BODY, then there are 6 sense media CONSCIOUSNESS (no-self):

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Thus, there is MIND CONSCIOUSNESS, BODY CONSCIOUSNESS, EYE CONSCIOUSNESS, EAR CONSCIOUSNESS, TONGUE CONSCIOUSNESS, NOSE CONSCIOUSNESS.

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What is SELF?

CONSCIOUSNESS (aggregate of self for each of sense-impression-consciousness)

.

Now WHAT IS Aggregate of SELF?

5 KHANDA's (Form, '**Feeling**', Perception, [Volitional act or Formation or Fabrication], CONSCIOUSNESS) are the element of aggregate of SELF.

[The Five Aggregates: A Study Guide \(accesstoinight.org\)](http://accesstoinight.org)

ALL SANKHARA (good or bad or neutral) or 'Aggregate of SELF' are **SENSE-IMPRESSION- CONSCIOUSNES**.

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Now, "**FEELING**", as an 'element of aggregate of SELF',

"Hears" in case of Ear, "Tastes" in case of Tongue, "SEES" in case of EYE, 'SMELLS' in case of NOSE, 'sense of TOUCH' in case of BODY, and 'UNDERSTANDS or COGNIZES or 'becomes aware' in case of MIND or CONSCIOUSNESS

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AND '**PERCEPTION**' evaluates this FEELING as either Craving, Aversion or NEUTRAL [LABEL]

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EXAMPLE -1) How the perception of SELF with NAME = 'SARAH' as 'I' or 'ME' was recorded or formed? [FORMATION of SELF as 'I' or 'ME']

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Thus, if as a child you were repeatedly called by **NAME='SARAH'**, then, an aggregate of perception of SELF, **this is 'I', This is 'ME'** was cognized into CONSCIOUSNESS.

This is how perception of 'I' or 'ME' was recorded as aggregate of SELF:

Now in this case ELEMENTS of SELF are as follows;

Form= 'EAR CONSCIOUSNESS' becomes aware of the voice

Feeling= Hears 'SARAH'", **Perception** = 'SARAH' (not good, not bad so just a label 'SARAH')

Volitional act or **Formation**= understanding or awareness of "THIS IS 'I'; THIS IS 'ME' was formed

CONSCIOUSNESS (Awareness of voice 'SARAH' is cognized as 'this is 'I'; this is 'ME')

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Thus, EAR CONSCIOUSNESS is cognized with FEELING and PERCEPTION of 'SARAH' and VOLITIONAL act as 'this is ME'.

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THE RECORD or FORMATION of perception OF 'I' is as follows:
(Form=EAR **CONSCIOUSNESS**, feeling='SARAH as voice',
Perception='SARAH', Formation= 'this is ME', cognized into BEING
CONSCIOUSNESS)

.

Thus, now whenever you hear the voice that says "SARAH', the volitional act that is cognized into being consciousness becomes aware of 'I' or 'ME' and thus, this AWARENESS (ear consciousness) starts to attend to voice 'SARAH'. Other sense consciousness becomes alert along with ear consciousness.

.

This is FORMATION of SELF as 'I' or 'ME'

Similarly,

Aggregate of SELF with CONSCIOUSNESS ('MOTHER') was formed

.

THE RECORD or FORMATION of perception OF 'MOTHER' is as follows:
(Form=EYE **CONSCIOUSNESS**, Feeling='FACE as eyes sees',
Perception='directed by mind, evaluates FACE visuals', Formation='this is
MOTHER', cognized into BEING CONSCIOUSNESS)

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Aggregate of SELF with CONSCIOUSNESS ('FATHER) was formed

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THE RECORD or FORMATION of perception OF 'FATHER' is as follows:
(Form=EYE **CONSCIOUSNESS**, Feeling='FACE as eyes sees', Perception='
'directed by mind, evaluates FACE visuals', Formation='this is FATHER',
cognized into BEING CONSCIOUSNESS)

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And when CHILD went to SCHOOL and started to learn ENGLISH and MATHS,

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Aggregate of SELF with CONSCIOUSNESS ('ENGLISH BOOK') was formed

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THE RECORD or FORMATION of perception OF 'ENGLISH BOOK' is as follows:
(Form=EYE **CONSCIOUSNESS**, Feeling='BOOK' as eyes sees or reads',
Perception=' 'directed by mind, evaluates BOOK readings',
Formation='learning of ENGLISH language', cognized or recorded into BEING
CONSCIOUSNESS)

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Aggregate of SELF with CONSCIOUSNESS ('MATH Table of 2') was formed

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THE RECORD or FORMATION of perception OF 'MATH Table of 2' is as follows:
(Form=EYE **CONSCIOUSNESS**, Feeling= 'MATH Table of 2, as eyes sees or
reads', Perception= "directed by mind, evaluates MATH Table of 2',
Formation='learning of table of 2', cognized or recorded into BEING
CONSCIOUSNESS)

.

As we can see from examples above a BEING WITH CONSCIOUSNESS, is
nothing but HEAP OF SANKHARA or AGGREGATES OF SELF of 5 khanda's in
the form of SENSE-IMPRESSION or AWARENESS-CONSCIOUSNESS is
recorded as one grows from birth to death.

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THUS "SELF", in short means COLLECTION OF 5 aggregates that form SELF for each of CONSCIOUSNESS that has been cognised or made aware of, in course of our life time with respect to PEOPLE we interact, EDUCATION we complete, WORK THAT WE do to earn money, etc.

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Thus, one can see several such CONSCIOUSNESS associated with a BEING and each such CONSCIOUSNESS is collection of SANKHARA or aggregate of self.

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Thus, [here SELF means AGGREGATE OF 5 khanda]

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AWARENESS OF SELF as 'I' or 'ME' is a record of several SELF as 'I' CONSCIOUSNESS

Awareness of knowledge of 'ENGLISH' is record of several SELF as 'ENGLISH' CONSCIOUSNESS

Awareness of knowledge of 'MATHS' is record of several SELF as 'MATHS' CONSCIOUSNESS

Thus, if one works for a COMPANY 'ORACLE' then one is creating ORACLE' CONSCIOUSNESS with aggregate of several self that records all the work done for that company into ORACLE' CONSCIOUSNESS

.
In summary we as BEINGS are collection of SEVERAL CONSCIOUSNESS for each of our interactions that is result of contact with 6 sense media.

+++++ CHANGE 'reaction of AVERSION' to 'reaction of COMPASSION'

ALL 'Reactions of AVERSION' must be changed to 'reaction of COMPASSION', by sadhak. For example, REACTION TO ITCHING in form of SCRATCHING is a reaction of AVERSION and hence SADHAK must train themselves to instead WIPE OUT SURGFACE of SKIN "GENTLY", when affected by itching. Although in this case, one has REACTED through volitional or physical act, but instead of 'reaction of AVERSION', 'reaction of COMPASSION' has taken place which will help eradicate "sankahara of AVERSION" and change the same to "SANKHARA of COMPASSION".

Similarly, a SADHAK, must strive to change all such "REACTION OF AVERSION" with respect to all PHENOMENON or INTERACTION with outside world, and behaving such one does not create more misery that is

result of IGNORANCE of reacting with aversion or craving towards all phenomenon or interactions of world.

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Also, SADHAK, MUST REMAIN an OBJECT OBSERVER, when experimenting with tool of DHAMMA:

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CORRECTING BREATHING DISORDER / COLD / COUGH / SNEEZING / ASTHMA [UPDATED 10-AUG-2021]

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Breathing disorder and bronchial path disorder is responsible for cold/ cough / Asthma/ Anxiety issues. If one works to open up entire bronchial path with help of breathing exercises that oxygenate the body along with DILATING the bronchial path, will help eliminate cold, cough, sneezing and Asthma issue in just few weeks. Direct Inhale of BREATH AIR inside nose is the cause of hyperventilation hence breathe air may be restricted up to Nose tips/both oval shaped nose doors, if one is having cold cough issues. Also, **ONE MAY STOP MILK CONSUMPTION TO STOP COLD COUGH ISSUES.**

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There is a SINGLE BREATHE METHOD which if followed daily, then there may not be any need for any breathing exercises. The cold cough issues are due to breathing disorder where one is inhaling in excess and thus hyperventilating. **The right way to observe breathe is to observe "BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)**

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**** During Inhale / HOLD / Exhale breathing exercises or breathing exercise of any type and also during regular other body exercise, this type of breathe observation may be used to enhance oxygen levels. The breathe observation of this type is done only during exercises and when body is in STILL position. One shall not use this type of breathe observation when body is in motion. All breathing exercises are performed in sitting or standing position which is motionless or still. ****

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Normally a breathing disorder causes anxiety/asthma issues:

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Following breathing meditation MUST be done at least 15-20 minutes daily, one must do at least 5-10 minutes of this breathing meditation before sleep every day. A person can do this meditation for 5 minutes when ever one is free all days several times till the issue of breathe disorder is resolved:

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++++ Meditation steps to cure breathing disorder of any type.

SIT IN A COMFORTABLE POSITION ON CHAIR OR FLOOR and RELAX.

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One shall FIRST FIX their inner vision or mind's eye, EXACTLY at NOSE DOOR. If one is able to SEE NOSE DOOR with eyes closed (using mind's eye, or open eye), then one has correctly FIXED their mind's eye vision. One shall train them in such a way that they are able to see nose door through mind's eye or open eyes during entire meditation or breathing exercise duration.

.
The INHALE and EXHALE shall AUTOMATICALLY COME to nose door, hence NO force or regulation of breathe is necessary once one has FIXED their mind's eye at nose door. All then one has to do is to **"OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS"**. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)

.
CONTINUE TO, **"OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS"** FOR AT LEAST 10-15 minutes during each sitting.

.
Do this step above just before sleeping for at least 5-10 minutes every day. Do several such sittings in a day that may last 2 to 10 minutes.

++++

=====

Breathing exercise THAT WILL HELP DILATE BRONCHIAL PATH to permanently cure Cold / Cough/ Asthma/ Anxiety etc.

STAND OR SIT in a relaxed upright position. This must be done in morning, empty stomach, just before you have started any other exercise. One may do this in evening also in beginning few weeks. keep your mouth shut always.

.
Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut,

.
Start counting 1001, 1002, 1003 (1001, is one second, count each second)

.
HOLD TILL MAXIMUM, till the time you cannot hold anymore. **(You must increase your hold time gradually to minimum of 45 seconds)**

.
YOU MUST Hold till STRONG URGE TO BREATHE.

.
Finally, Release your nose, keep your mouth shut, and CONTINUE TO **"OBSERVE BREATH THAT FLOATS EXACTLY OUTSIDE NOSE DOORS"** FOR AT LEAST 30 seconds to a minute after you have release your nose after hold above. **Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils) for at least 30 seconds to a minute after every such release of nose after HOLD.**

.
Repeat above steps at least 2 times more, and do this exercise at least 5 days a week.

**** All breathing exercises are done in sitting or standalone positions only**

**** Never Inhale through mouth and always keep your mouth shut when doing breathing exercises. When NOT Exercising, the inhale may be restricted up to NOSE TIPS (both oval shaped nose doors) to avoid hyperventilation issues, that means breathe process shall be always brought back to nose tips/nose doors and inhale may be restricted up to just outside nose tips/nose doors ****

++++

++++ **How can I get rid of High Blood Pressure (B.P) with natural ways?**

Meditation steps to cure High Blood Pressure:

. MEDITATING ON BREATH at nose door shall provide relief from high B.P

.
SIT IN A COMFORTABLE POSITION ON CHAIR OR FLOOR and RELAX.

.
One shall FIRST FIX their inner vision or mind's eye, EXACTLY at NOSE DOOR. If one is able to SEE NOSE DOOR with eyes closed (using mind's eye, or open eye), then one has correctly FIXED their mind's eye vision. One shall train them in such a way that they are able to see nose door through mind's eye or open eyes during entire meditation or breathing exercise duration.

.
The INHALE and EXHALE shall AUTOMATICALLY COME to nose door, hence NO force or regulation of breathe is necessary once one has FIXED their mind's eye at nose door. All then one has to do is to **“OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS”**. Or in other words you are observing INHALE and EXHALE that happens JUST OUTSIDE NOSE DOOR's (both nostrils)

.
CONTINUE TO, **“OBSERVE BREATHE THAT FLOATS EXACTLY OUTSIDE NOSE DOORS”** FOR AT LEAST 10-15 minutes during each sitting.

.
Do this step above just before sleeping for at least 5-10 minutes every day. Do several such sittings in a day that may last 2 to 10 minutes.

++++

. Or for a temporary relief DO this step:

.
SIT OR STAND at one place.

NOW, DO SEVERAL INHALE and EXHALE WITH FORCE . APPLY FULL FORCE during INHALE as WELL AS EXHALE

do this for at least 2-3 minutes at a time

This shall give you quick relief from High B.P

For permanent cure, one shall learn to meditate on breathe for at least 10-20 minutes at a time. Here, one observe breathe that floats exactly outside nose doors (nostrils). As mentioned ABOVE.

What can I do to get rid of this anxiety?

.
DO this when anxiety or panic starts: YOU HAVE TO USE MIND's eye or inner vision here for following steps, keep your mind's eye FOCUS on organ being observed for pushing of breathe:

.
Through mind's eye, Look at top of TOP OF HEAD, and notice how breathe that you take tries to push through TOP OF HEAD, do this for 3-4 breathes (inhale exhale),

.
Next move minds vision to Forehead, and notice how breathe that you take tries to push through FOREHEAD, do this for 2-3 breathes,

.
Next move minds vision to CHEST, and notice how breathe that you take tries to push through CHEST, do this for 3-4 breathes,

.
Next move minds vision to STOMACH, and notice how breathe that you take tries to push through STOMACH, do this for 3-4 breathes,

.
Next move minds vision to BOTH LEGS holistically, and notice how breathe that you take tries to push through BOTH LEGS holistically, do this for 3-4 breathes,

.
Next move minds vision to TORSO from BACKSIDE, and notice how breathe that you take tries to push through TORSO from BACKSIDE, do this for 2-3 breathes,

.
Through minds eye, Look at top of TOP OF HEAD, and notice how breathe that you take tries to push through TOP OF HEAD, do this for 3-4 breathes (inhale exhale),

.
CHECK STATUS OF ANXIETY, it would have gone away.

.
Or you can try this:

With a BLANK MIND that is NEUTRAL (no fear);

.
start to OBSERVE CHEST for at least 4-5 breathes

Then OBSERVE STOMACH for at least 4-5 breathes

Then OBSERVE BACK SIDE of torso, for at least 4-5 breathes

Then OBSERVE HEAD for for at least 4-5 breathes

.
CHECK STATUS OF ANXIETY, it would have gone away.

+++++

KHANDA's in DETAIL: [07-SEP-2021] // (Aggregate of SELF / VIPASSANA)

Notes taken from accesstoinsight.org

+++++

(Aggregate of SELF / VIPASSANA)

REF: [The Five Aggregates: A Study Guide \(accesstoinsight.org\)](https://www.accesstoinsight.org/lib/study/khandha.html)

<https://www.accesstoinsight.org/lib/study/khandha.html>

There are the "five aggregates" into which the Buddha analyses the individual personality.

Buddhist cosmology recognizes three spheres of existence—the sense sphere, the fine-material sphere and the immaterial sphere. Human existence belongs to the sense sphere. Non-returners, after death, are reborn in the fine-material sphere and attain liberation there.

"KAMMA", is RE-BIRTH producing actions, thereby new life.

++ mind consciousness and consciousness and BHAGAWAD GITA snippets

From google search;

The Vedanta philosophy has considered mind as the subtle form of matter where in the body and its components are considered the grossest forms. Consciousness, on the other hand, is considered finer than 'mind matter' and is considered all pervasive, omnipresent and omniscient.

Is consciousness and the mind the same?

Simply put: the concept of consciousness pertains to the waking mental life of a human being, while the concept of mind pertains to the ability and activity to consciously comprehend and understand or evaluate contents and objects of human or worldly activities.

A 'BEING' is made of 23 elements + Consciousness [total 24 elements]

https://vaniquotes.org/wiki/Twenty-four_elements

There is a 'God Particle' in every being, this is known as 'ATMA' or 'SELF'

Just like a person [a 'BEING'], uses chariot / CAR to drive around the world, 'ATMA' or aggregate of 'SELF'(form, feeling, perceptions, formations, consciousness), uses a 'BEING' to go through worldly experiences through mind-body and 6 sense media. The access to pleasures or pain of the world are experience through "aggregates of 'SELF'"

A BEING's nature is decided by low, high or mix of 3 attributes or qualities or GUNA. These are **sattva** (goodness, calmness, harmonious), · **rajas** (passion, activity, movement), and · **tamas** (ignorance, inertia, laziness).

The person with '**rajas quality**' has sattva GUNA along with knowledge and qualities, but is also chained by desires of mind, body, and sensual desires and thus continues to perform volitional acts that become cause of misery and further becoming or existence of birth of misery.

The person with '**tamas' GUNA**, continues to perform actions, that are against dhamma guidelines and is responsible for misery for himself as well as others.

.

It is a goal of ATMA to realize them as a particle of God or universe and for this knowledge of 'SELF YOG', knowledge of 'KARMA YOG' and "'SURRENDER YOG' to UNIVERSE" is required.

One shall surrender all their actions, mind, body, consciousness, karma to UNIVERSE, meaning a person shall do whatever karma, that come on his way, he does not choose which karma to perform. He does all actions without expectations, without creating craving or aversion. The surrender shall be to ultimate reality, that is towards UNIVERSE or GOD.

.

KARMA is the action that was committed with expectations or conditioned by craving or aversion. Only when, one performs KARMA without expectations, craving or aversion, a karma done under guidelines of dhamma, one is sure to be released of CHAIN of BECOMING or existence.

.

"For whatsoever a man sows, that shall he also reap." "Whatsoever a man does, that he shall be again." One who performs low, base actions, is attracted to lowness, and at the moment of death will seize an opening for existence in a lower world. One who leads a worthy existence and think noble thoughts tends to nobility and will be reborn in a noble, purer world.

Therefore, one must in their lifetime collect '**sattva' Guna in form of:** renunciation, relinquishment, desire lessness, detachment, purity, benevolence, forgiveness, loving-kindness, compassion, heedfulness, knowledge, understanding, wisdom to be born in higher plane and pure world.

.

It is important to know 'BEING' as 'SELF', and not as mind-body, consciousness.

It is the duty of every ATMA ['SELF'] to realize itself as part of PARAM-ATMA [higher 'SELF'], and thus chose path of dhamma to reach nibbana and dissolve itself in to param-atma through path of SELF-yog, KARMA-yog and SURRENDER-yog.

++++ 5 KHANDA continued below..

NIBBANA is NOT ANNIHILATION OF 5 KHANDA's of SELF, nibbāna being extinguishing of the fires of passion, aversion, and delusion —

That means one can have SNKAHARA or aggregates of self, that are devoid of impurity in the form of passion, aversion, and delusion and thus, still in the state of NIBBANA.

Form— which covers physical phenomena of all sorts, both within and without the body — wears down or "de-forms." Feeling feels pleasure, pain, and neither pleasure nor pain. Perception labels or identifies objects. Consciousness cognizes the six senses (counting the intellect as the sixth) along with their objects. Of the five khandhas, fabrication is the most complex. Passages in the canon define it as intention, but it includes a wide variety of activities, such as attention, evaluation (§14), and all the active processes of the mind. It is also the most fundamental khandha, for its intentional activity underlies the experience of form, feeling, etc., in the present moment.

Thus, intention is an integral part of our experience of all the khandhas — an important point, for this means that there is an element of intention in all suffering. This opens the possibility that suffering can be ended by changing our intentions (from aversion to compassion, intentions that are not conditioned by craving or aversion) — or abandoning them entirely — which is precisely the point of the Buddha's teachings.

MY NOTE on FABRICATIONS:

Form= people, phenomenon or worldly objects, that becomes aware through consciousness as a whole or through one or more of six sense media consciousness (body Consciousness, eye Consciousness, ear Consciousness, nose Consciousness, tongue Consciousness, mind or intellect Consciousness)

Feeling= Directed by Mind, feeling; 'sees in case of eye', 'hear in case of ear', 'touch/sensation in case of body', 'smell in case of nose', 'taste in case of tongue', 'comprehend and evaluate in case of mind'

perception is again directed by MIND that evaluate FEELING to good, bad or neutral or just a label

Volitional act in form of verbal, physical or mental reaction, is directed by MIND (repeat of volitional act increases the **INTENSITY** of feelings and may form CLINGING)

Volitional act that is conditioned by craving or aversion is cause of SANKHARA, and is of 3 types: -

1. Those that are light are like a line drawn on water, which quickly disappears.
2. Those that are medium are like a line drawn in sand, which disappears after a while.
3. Those that are heavy are like a line carved in rock, which disappears only after a long time.

Consciousness then cognizes every experience or interaction as form, feeling, perceptions, fabrications grouped into SELF or several AGGREGATE of SELF.

THUS, it can be said that **Consciousness is nothing but** SELF or AGGREGATE of SELF that brings back to surface, feeling, perception and volitional act for form that is past or present, whenever a SANKHARA arises due to **Consciousness that awakens on interacting with phenomenon that was result of past and present interactions.**

Thus, for every phenomenon, or interaction with person or worldly objects, from 5-elements of aggregates, one can COGNISE CONSCIOUSNESS that may be understood either as craving or aversion towards 'form', but has FABRICATIONS or volitional act that is conditioned neither by craving nor by aversion.

Thus, the awareness that the other person is good or bad does not INFLUENCE the RESPONSE or FABRICATION or REACTION, and such a fabrication that is not conditioned either by craving or aversion, is a FABRICATION that does not become cause of origination of misery [i.e., GOOD SANKHARA]

Thus, aggregates of self, without fabrications or no-reactions, can be just considered as "awareness", as derived by perception or evaluation of feeling for the form.

For example, a mosquito bite (form=body consciousness), feeling='itching', perception='aversion [don't like itching]', but due to dhamma knowledge of equanimity and anicca (impermanence), sadhak DOES NOT REACT [does not scratch skin surface affected by itching], hence NO FABRICATION or VOLITIONAL ACT is performed. This type of phenomenon is COGNIZED in to CONSCIOUSNESS as just the awareness of itching without any reaction.

This is how "" AWARENESS of craving or aversion with respect to

itching, without VOLITIONAL ACT"" is cognized into consciousness when one does not fabricate.

Here SCRATCHING of the skin surface is REACTION or FABRICATION of "" AVERSION"", which can be CONVERTED into VOLITIONAL ACT or FABRICATION act of "" COMPASSION"", by 'GENTLY wiping out surface of skin when affected by itching, instead of scratching'

If passion and delight are entirely eradicated, though, all clinging is entirely abandoned, the intentions that fabricate khandhas are dropped, and the mind totally released. The bricks of the pavement have turned into a runway, and the mind has taken off.

Into what? Other passages mention that a consciousness in this freedom — "without feature or surface (without aggregates) [i.e., feeling that is neutral, perception that is neutral, no fabrication, or fabrication, that is done with compassion], without end, luminous all around"

— lying outside of time and space, experienced when the six sense spheres stop functioning or is motionless due to calmness attained as a result of abandoning of craving aversion and delusion.

Consciousness without feature (aggregates) is thus the awareness of Awakening. And the freedom of this awareness carries over even when the awakened person returns to ordinary consciousness.

As the Buddha said of himself:

"Freed, dissociated, & released from 'form [worldly objects, people and phenomenon] ', the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from 'feeling directed by 6 sense media'... 'perception directed by mind'... 'fabrications directed by volitional, physical or mental act'... 'consciousness'... birth... aging... death... suffering & stress... defilement, the Tathāgata dwells with unrestricted awareness",

Thus, in summary, when all elements of aggregate of self are devoid of craving, aversion or delusion then six sense media have calmed down, and one dwells with unrestricted awareness. Without craving and aversion towards form, feeling, perception, fabrication, the cognised consciousness is free from impurity and such a consciousness is a bliss. But knowing well that consciousness and aggregate of self are IMPERMANENT and subject to change; any passion, desire, love, thirst, fever, & craving towards consciousness and aggregate of self shall be avoided.

My Note: IMPURE consciousness, is the one, that has aggregates of self (perception and fabrication) conditioned by craving [expectations]/aversion/delusion.

The consciousness that is PURE, will have aggregates of self, where perception='COMPASSION or NEUTRAL'. and INTENTION or

FABRICATION that does not cause craving [expectations], aversion, or delusion in any form.

Monks, 'Our teacher teaches the subduing of passion & desire.'

'Our teacher teaches the subduing of passion & desire for form... for feeling... for perception... for fabrications. Our teacher teaches the subduing of passion & desire for consciousness.'

Monks, Seeing what danger does your teacher teach the subduing of passion & desire for consciousness?'

ANSWER:

'When one is not free from passion, desire, love, thirst, fever, & craving for ""form"", then from any change & alteration in that form, there arises sorrow, lamentation, pain, grief, & despair.

Same for feeling, perception, fabrications

When one is not free from passion, desire, love, thirst, fever, & craving for ""consciousness"", then from any change & alteration in that consciousness, there arise sorrow, lamentation, pain, grief, & despair. Seeing this danger, our teacher teaches the subduing of passion & desire for form... for feeling... for perception... for fabrications.

Seeing this danger our teacher teaches the subduing of passion & desire for consciousness.'

Monks, what benefit does your teacher teach the subduing of passion & desire for consciousness?'

Answer:

'When one is free from passion, desire, love, thirst, fever, & craving for form, then with any change & alteration in that form, feeling, perception, fabrications and consciousness

there does not arise any sorrow, lamentation, pain, grief, or despair.

Seeing this benefit our teacher teaches the subduing of passion & desire for FORM, feeling, perception, fabrications and ""consciousness""

AND WHAT IS MIDDLE PATH that leads to AWAKENING, to-self, unbinding?

Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

CLINGING to aggregates:

"It's just as when a dog is tied by a leash to a post or stake: If it walks, it walks right around that post or stake. If it stands, it stands right next to that post or stake. If it sits, it sits right next to that post or stake. If it lies down, it lies down right next to that post or stake.

"In the same way, an uninstructed run-of-the-mill person regards form as: 'This is mine, this is my self, this is what I am.' He regards feeling... perception... fabrications... consciousness as: 'This is mine; this is my

self; this is what I am.' If he walks, he walks right around these five clinging-aggregates. If he stands, he stands right next to these five clinging-aggregates. If he sits, he sits right next to these five clinging-aggregates. If he lies down, he lies down right next to these five clinging-aggregates.

Thus, one should reflect on one's mind with every moment: 'For a long time has this mind been defiled by passion, aversion, & delusion.'

.
From the defilement of the mind are beings defiled. From the purification of the mind are beings purified.

.
, an uninstructed, run-of-the-mill person, when creating, creates nothing but form... feeling... perception... fabrications... consciousness."

.
WHAT IS form, feeling, perception, fabrication, consciousness??

+++++

FORM- "And why do you call it 'form' [rūpa]?

Because it is afflicted, thus it is called 'form.' Afflicted with what? With cold & heat & hunger & thirst, with the touch of flies, mosquitoes, wind, sun, & reptiles. Because it is afflicted, it is called form.

The four great existents and the form derived from them. And what are the four great existents? They are the earth property, the liquid property, the fire property, & the wind property.

.
"And why do you call it 'feeling'?

Because it feels, thus it is called 'feeling.' What does it feel? It feels pleasure, it feels pain, it feels neither-pleasure-nor-pain. Because it feels, it is called feeling.

.
There are three kinds of feeling (when perceived): pleasant feeling, painful feeling, & neither-pleasant-nor-painful feeling

.
"And what is feeling? These six bodies of feeling — feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called feeling."

.
"And why do you call it 'perception'?

Because it perceives [evaluates, directed by mind it evaluates], thus it is called 'perception.' What does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. Because it perceives, it is called perception.

"And what is perception? These six bodies of perception — perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception.

.
"And why do you call them 'fabrications'?"

Because they fabricate, fabricated things, thus they are called 'fabrications.' What do they fabricate into a fabricated thing? For the sake of form-ness, they fabricate form as a fabricated thing. For the sake of feeling-ness, they fabricate feeling as a fabricated thing. For the sake of perception-hood... For the sake of fabrication-hood... For the sake of consciousness-hood, they fabricate consciousness as a fabricated thing. Because they fabricate fabricated things, they are called fabrications.

.
"And what are fabrications? There are these six classes of intention: intention aimed at sights, sounds, smells, tastes, tactile sensations, & ideas. These are called fabrications."

.
"Three kinds of fabrications: meritorious fabrications [ripening in pleasure], demeritorious fabrications [ripening in pain], & imperturbable fabrications [the formless jhānas]."

"And what, are bodily fabrications, what are verbal fabrications, what are mental fabrications?"

"In-&-out breathing is bodily, bound up with the body, therefore is it called a bodily fabrication. Having directed one's thought and evaluated (the matter), one breaks into speech. Therefore, directed thought & evaluation are called verbal fabrications. Perception & feeling are mental, bound up with the mind. Therefore perception & feeling are called mental fabrications."

.
"And what are fabrications?" These three are fabrications: bodily fabrications, verbal fabrications, mental fabrications. These are called fabrications.

.
"And why do you call it 'consciousness'?"

Because it cognizes, thus it is called consciousness. What does it cognize? It cognizes what is sour, bitter, pungent, sweet, alkaline, non-alkaline, salty, & unsalty. Because it cognizes, it is called consciousness."

.
"And what is consciousness?" These six bodies of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness. This is called consciousness."

.
"And what are the six sense media?"

These six are sense media: the eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. These are called the six sense media.

.
.

"And what is name-&-form?"

Feeling, perception, intention, contact, & attention: This is called name. The four great elements (earth, water, fire, air) and the form dependent on the four great elements: This is called form. This name & this form are called name-&- form.

"From consciousness as a requisite condition comes name-&-form.' Thus, it has been said.

"From name-&-form as a requisite condition comes consciousness.' Thus, it has been said. And this is the way to understand how from name-&-form as a requisite condition comes consciousness.

If consciousness were not to gain a foothold in name-&-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?" "Thus, this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-&-form

Nutriments of physical food :-

"Where there is passion, delight, & craving for the nutriment of physical food, consciousness lands there and grows. Where consciousness lands and grows, name-&-form alights. Where name-&-form alights, there is the growth of fabrications. Where there is the growth of fabrications, there is the production of renewed becoming in the future. Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

SIMILARLY, "Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or grow... Name-&- form does not alight... There is no growth of fabrications... There is no production of renewed becoming in the future. Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.

Constructing a Self

+++++

The Blessed One said, "And which is the burden?"

'The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clingingaggregate, perception as a clinging-aggregate, fabrications as a clingingaggregate, consciousness as a clinging-aggregate: This, monks, is called the burden.

.
"And which is the carrier of the burden? 'The person (NAME-FORM),' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden

.
"And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden

.
"And which is the casting off of the burden? The remainderless dispassioncessation, renunciation, relinquishment, release, & letting go of that very 'craving': This is called the casting off of the burden."

.
CLINGING

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"Monks, there are four (modes of) clinging. Which four? Sensuality-clinging, view-clinging, habit-&-practice-clinging, and doctrines-of-the-self-clinging."

.
AN IGNORANT PERSON, assumes FORM to be SELF, assumes feeling to be the self, assumes perception to be the self, assumes fabrications to be the self, assumes consciousness to be the self

.
"If one stays obsessed with FORM, feeling... perception... fabrications, consciousness

"Any desire, passion, delight, or craving for FORM, feeling... perception... fabrications... "Any desire, passion, delight, or craving for consciousness, : when one is caught up there, tied up there, ""one is said to be 'a being'""."

.
===== WHAT IS A "BEING"? as asked by MARA the EVIL ONE

MARA: "By whom was this ""being"" created? Where is the living being's maker? Where has the living being originated? Where does the living being cease?"

.
"What? Do you assume a 'being,' Māra? Do you take a position? This is purely a pile of fabrications. Here no living being can be pinned down.

.
Just as when, with an assemblage of parts, there's the word, chariot, even so when aggregates are present, there's the convention of a ""being"".

.
For only stress is what comes to be; stress, what remains & falls away. Nothing but stress comes to be. Nothing ceases but stress." Then Māra the Evil One — sad & dejected at realizing, "Vajirā the nun knows me" — vanished right there.

=====

Constructing the Path

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SECLUSION: first jhāna: "" rapture & pleasure born of seclusion"" ,

accompanied by directed thought & evaluation. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion...

"Quite secluded from sensuality, secluded from unskilful mental qualities, the monk enters & remains in the first jhāna: **Here His earlier perception of sensuality ceases,**

CONCENTRATION: second jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. this very body with the rapture & pleasure **born of concentration.** There is nothing of his entire body unpervaded by rapture & pleasure born of concentration...

"Then, with the stilling of directed thoughts & evaluations, the monk enters & remains in the second jhāna: **His earlier perception of a refined truth of rapture & pleasure born of seclusion ceases**

'Equanimous & mindful, third jhāna: "And then, with the fading of rapture, the monk remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous and mindful,

' His earlier perception of a refined truth of rapture & pleasure born of **concentration ceases,** and on that occasion, there is a perception of a **refined truth of equanimity...**

fourth jhāna: purity of equanimity & mindfulness, **neither-pleasure-nor-pain.** the monk enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

His earlier perception of a refined truth of **equanimity ceases,** and on that occasion, there is a **perception of a refined truth of neither pleasure nor pain...**

•
•
•

And thus, it is that with training one perception arises and with training another perception ceases. "And then, with the complete transcending of perceptions, ' the monk enters & remains in the dimension of the "" **infinite of space**"" , And thus it is that with training one perception arises and with training another perception ceases.

"And then, with the complete transcending of the dimension of the infinite of space, ' the monk enters & remains in the dimension of **the infinite of consciousness.** His earlier perception of a refined truth of the dimension of the infinite of space ceases, and on that occasion, there is a perception of a refined truth of the dimension of the infinite of "" consciousness""

"And then, with the complete transcending of the dimension of the infinite of consciousness, thinking, 'There is nothing,' the monk enters & remains in the **dimension of "" nothingness**"" . And thus, it is that with training one perception arises and with training another perception ceases."

•

"I tell you, the ending of the (mental) fermentations depends on the first jhāna.' Thus, it has been said. In reference to what was it said? There is the case where a monk, secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: **rapture & pleasure born from seclusion**, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

there is the case where a monk... enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

===== **Ten perceptions,**

"Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him.

"Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten? The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

"And what is the perception of inconstancy? There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

"And what is the perception of not-self? There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — reflects thus: 'The eye is not-self, forms are not-self; the ear is not-self, sounds are not-self; the nose is not-self, aromas are not-self; the tongue is not-self, flavors are not-self; the body is not-self, flavors are not-self; the intellect is notself, ideas are not-self.' Thus he

remains focused on not-selfness with regard to the six inner & outer sense media. This is called the perception of not-self.

• **"And what is the perception of abandoning [mental hindrances]?"**

There is the case where a monk does not tolerate an arisen thought of sensuality. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of illwill. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate an arisen thought of harmfulness. He abandons it, destroys it, dispels it, & wipes it out of existence. He does not tolerate arisen evil, unskillful mental qualities. He abandons them, destroys them, dispels them, & wipes them out of existence. This is called the perception of abandoning.

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• **"And what is the perception of dispassion?"** There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — reflects thus: 'This is peace, this is exquisite — the stilling of all fabrications, the relinquishment of all acquisitions, the ending of craving, dispassion, Unbinding.' This is called the perception of dispassion.

• **"And what is the perception of distaste for every world?"** There is the case where a monk abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved. This is called the perception of distaste for every world.

• **"And what is mindfulness of in-&-out breathing?"** There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.

• 'He trains himself, 'I will breathe IN and out calming bodily fabrication. He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication. He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'

• He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [xiv] He trains himself, 'I will breathe in focusing on dispassion [literally, fading].' He trains himself, 'I will breathe out focusing on dispassion.' [xv] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' 11/03/2019 The Five Aggregates: A Study Guide <https://www.accesstosight.org/lib/study/khandha.html> 23/39 [xvi] He trains himself, 'I will breathe in focusing on

relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'" "This, Ānanda, is called mindfulness of in-&-out breathing.

DURING ANAPANA breathe observation he trains himself:

He Trains himself 'No Interaction with FORM aka phenomenon, worldly objects

He Trains himself 'No Interaction with FEELINGS coming from 6 sense media

He Trains himself 'No Interaction with PERCEPTIONS directed by MIND

He Trains himself 'No Interaction with FORMATIONS directed by mind-body i.e., NO REACTION.

He Trains himself 'No Interaction with CONSCIOUSNESS i.e., all reaction to sankhara and creation of aggregate of SELF is stopped

DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let's go of all worldly interaction with all 'forms' (phenomenon, people, objects), I breathe In and Out

RENOUNCING or let's go of all sense media 'feelings and thoughts', I breathe In and Out

RENOUNCING or let's go of MIND Interaction and 'evaluations aka perceptions', I breathe In and Out

RENOUNCING or let's go of all 'BODILY reactions or volitional act or formations, I breathe In and Out

RENOUNCING or let's go of all CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I breathe In and Out

Deconstruction

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"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."

[Mahāli:] "And what, lord, is the cause, what the requisite condition, for the defilement of beings? How are beings defiled with cause, with requisite condition?" [The Buddha:]

"Mahāli, if form were exclusively stressful — followed by stress, infused with stress and not infused with pleasure — beings would not be

infatuated with form. But because form is also pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings are infatuated with form. Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition.

"If feeling were exclusively stressful... "

If perception were exclusively stressful... "

If fabrications were exclusively stressful... "

If consciousness were exclusively stressful — followed by stress, infused with stress and not infused with pleasure — beings would not be infatuated with consciousness. But because consciousness is also pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings are infatuated with consciousness.

Through infatuation, they are captivated. Through captivation, they are defiled. This is the cause, this the requisite condition, for the defilement of beings. And this is how beings are defiled with cause, with requisite condition."

.
"And what, lord, is the cause, what the requisite condition, for the purification of beings? How are beings purified with cause, with requisite condition?"

"Mahāli, if form were exclusively pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings would not be disenchanted with form. But because form is also stressful — followed by stress, infused with stress and not infused with pleasure — beings are disenchanted with form. Through disenchantment, they grow dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition.

"If feeling were exclusively pleasurable... "

If perception were exclusively pleasurable... "

If fabrications were exclusively pleasurable... "

If consciousness were exclusively pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings would not be disenchanted with consciousness. But because consciousness is also stressful — followed by stress, infused with stress and not infused with pleasure — beings are disenchanted with consciousness. Through disenchantment, they grow dispassionate.

Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition."

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§ 40. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating

disenchantment with regard to form, that he keep cultivating
disenchantment with regard to feeling, that he keep cultivating
disenchantment with regard to perception, that he keep cultivating
disenchantment with regard to fabrications, that he keep cultivating
disenchantment with regard to consciousness. As he keeps cultivating
disenchantment with regard to form... feeling... perception...
fabrications... consciousness, he comprehends form... feeling...
perception... fabrications... consciousness. As he comprehends form...
feeling... perception... fabrications... consciousness, he is totally released
from form... feeling... perception... fabrications... consciousness. He is
totally released from sorrows, lamentations, pains, distresses, &
despairs. He is totally released, I tell you, from suffering & stress." — SN
22:39

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The Blessed One said, "And which are the phenomena to be
comprehended? Form is a phenomenon to be comprehended. Feeling...
Perception... Fabrications... Consciousness is a phenomenon to be
comprehended. These are called phenomena to be comprehended. "And
which is comprehension? Any ending of passion, ending of aversion,
ending of delusion. This is called comprehension."

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UNBINDING:

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§ 43. "It's just as when boys or girls are playing with little sand castles
[literally, dirt houses]. As long as they are not free from passion, desire,
love, thirst, fever, & craving for those little sand castles, that's how long
they have fun with those sand castles, enjoy them, treasure them, feel
possessive of them. But when they become free from passion, desire,
love, thirst, fever, & craving for those little sand castles, then they smash
them, scatter them, demolish them with their hands or feet and make
them unfit for play.

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"In the same way, Rādhā, you too should smash, scatter, & demolish
form, and make it unfit for play. Practice for the ending of craving for
form.

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"You should smash, scatter, & demolish feeling, and make it unfit for
play. Practice for the ending of craving for feeling.

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"You should smash, scatter, & demolish perception, and make it unfit for
play. Practice for the ending of craving for perception.

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"You should smash, scatter, & demolish fabrications, and make them
unfit for play. Practice for the ending of craving for fabrications.

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"You should smash, scatter, & demolish consciousness and make it unfit for play. Practice for the ending of craving for consciousness —

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+ because the ending of craving, Rādhā, is Unbinding."
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"And what is the development of concentration that... leads to the ending of the fermentations?"

There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' This is the development of concentration that... leads to the ending of the fermentations."
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Both formerly & now, it's only stress that I describe, and the cessation of stress."

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"Then, friend Yamaka, how would you answer if you are thus asked: A monk, a worthy one, with no more fermentations: what is he on the break-up of the body, after death?"

"Thus asked, I would answer, 'Form is inconstant... Feeling... Perception... Fabrications... Consciousness is inconstant. That which is inconstant is stressful. That which is stressful has ceased and gone to its end.'" — SN 22:85
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§ 52. Now at that moment this line of thinking appeared in the awareness of a certain monk: "So — form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?"

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

·
"Any feeling whatsoever... "Any perception whatsoever...

"Any fabrications whatsoever...

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

·
"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with

perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

..
..

Consciousness without feature, without end, luminous all around: Here water, earth, fire, & wind have no footing. Here long & short coarse & fine fair & foul name & form are, without remnant, brought to an end. From the cessation of (sensory) consciousness, each is here brought to an end.

.
§ 56. "Freed, dissociated, & released from ten things, Bāhuna, the Tathāgata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released from form, the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released from feeling... from perception... from fabrications... from consciousness... from birth... from aging... from death... from suffering & stress... Freed, dissociated, & released from defilement, the Tathāgata dwells with unrestricted awareness.

.
"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathāgata — freed, dissociated, & released from these ten things — dwells with unrestricted awareness."

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THE CASE OF SECURITY GUARD and ACT OF OMMISION OF DUTY

HOW new **Consciousness "SECURITY GUARD" was created?**

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The security guard was found to chat with outside people mostly his acquaintances who will sit in front of his desk, unauthorised people, and thus there was omission of duty.

.
Now you as a person who sees this on daily basis is starting to create feeling of aversion towards this act of security guard, and in some cases the person may also have been creating aversion towards this act as well as security guard both.

.
Next, you as a person, inform or complain to the society /corporate management of this act of omission of duty by security guard.

.

Now, under DHAMMA guidelines this is how this is being recorded:

Form= 'SECURITY GUARD', that one becomes aware through consciousness as a whole or through one or more of six sense media consciousness (body Consciousness, eye Consciousness, ear Consciousness, nose Consciousness, tongue Consciousness, mind or intellect Consciousness)

Feeling= Directed by Mind, feeling; 'sees in case of eye', 'hear in case of ear', 'comprehend and evaluate in case of mind', 'touch/sensation in case of body', 'smell in case of nose', 'taste in case of tongue',

And thus, **FEELING, as comprehended by MIND, is that an ACT OF OMISSION is seen and heard.**

perception is again directed by MIND that evaluate FEELING to good, bad or neutral or just a label. The repeat instances of 'omission of duty' as seen and PERCEIVED thereof feeling towards form ('security guard'), 'intensifies the perception', and may result in volitional act or fabrication.

'PERCEPTION' OF 'feeling' is that of AVERSION to "" ACT of omission of duty by security guard"".

In some cases, this **PERCEPTION** may have created "ill will" or 'aversion' also towards SECURITY GUARD (name-form). As PERCEPTION of aversion is evaluated with **REPETITION** towards 'feeling' generated by 'form', **'INTENSITY'** of PERCEPTION [of aversion] increases which may give rise to **REACTION** or VOLITIONAL ACT or **KARMA** or **KAMMA**.

Volitional act in form of verbal, physical or mental reaction, is directed by MIND (repeat of volitional act or AGITATION., forms CLINGING and increases their **'INTENSITY'**)

Volitional act or fabrication, that is conditioned by craving or aversion based on **'intensity of perception'**, or with the **"expectation of result"**, is cause of SANKHARA or CONSCIOUSNESS, and is of 3 types in terms of their **INTENSITY**: -

1. Those SANKHARA, that are light are like a line drawn on water, which quickly disappears [least intensity]
2. Those SANKHARA, that are medium are like a line draw in sand, which disappears after a while [medium intensity]
3. Those SANKHARA, that are heavy are like a line carved in rock, which disappears only after a long time [highest intensity]

.
Thus, from above 3 types of SANKHARA, it is clear that 'MORE THE repetition of VOLITIONAL ACT or agitation', more will be the INTENSITY or EFFECT OF SANKHARA when they arise.

Now, volitional act in form of 'VERBAL OR WRITTEN COMPLAINT' WAS FILED BY you as a PERSON with SOCIETY/corporate management, informing them of 'act of omission by security guard'.

.
Consciousness then cognizes every experience or interaction as form, feeling, perceptions, fabrications grouped into SELF or several AGGREGATE of SELF.

So, now you as a PERSON, have AGGREGATE OF SELF RECORDED AS below;

SELF (

Form= 'SECURITY GUARD's ACT of omission of duty'

FEELING= as comprehended by MIND, that an 'ACT OF OMISSION of duty' is seen

PERCEPTION= AVERSION or AGITATION (along with INTENSITY) to this '**ACT of security guard**'

FABRICATION= volitional act in form of 'VERBAL OR WRITTEN COMPLAINT WAS FILED'

Consciousness = then cognizes all 4 elements into aggregate of self.
)

.
Repeat of volitional act or AGITATION., forms CLINGING and increases their '**INTENSITY of perception**'.

Now, in case you as a person has also created aversion, not only to 'ACT of omission of duty', but also to the person security guard (name-form), then you would have created another aggregate of self as below:

SELF (

Form= 'SECURITY GUARD (name-form)'

FEELING= as comprehended by MIND, that an 'ACT OF OMISSION of duty' is seen

PERCEPTION= AVERSION or AGITATION (along with INTENSITY) to '**SECURITY GUARD (name-form)**'

FABRICATION= volitional act in form of VERBAL OR WRITTEN COMPLAINT WAS FILED

Consciousness = then cognizes all 4 elements into aggregate of self.
)

Now, once an aggregate of self is created, then this is known as SANKHARA, and its nature of SANKHARA to ARISE, PERSISTS and FADE AWAY, as long as one is not released from that SANKHARA.

By above VOLITIONAL ACT or FABRICATION, a NEW Consciousness is created in the form of a SANKHARA. SANKHARA can be GOOD as well as Bad or NEUTRAL.

•
Let's NAME this Consciousness as "SECURITY GUARD"

This "SECURITY GUARD" **Consciousness is aggregate of 2-SELF, as above.**

•
This aggregate of self or a SANKHARA or a **Consciousness**, will continue to HAUNT you, till the situation is resolved and sankhara is released. Thus, by VOLITIONAL ACT of REACTING towards PHENOMENON that was in a state of flux, or interaction of you as a person and a security guard, you have created a SELF or a SANKHARA that must go through cessation as per law of nature so that you as a person is released from effect of it to make you peaceful.

•
By above VOLITIONAL ACT or FABRICATION, a NEW Consciousness is created in the form of a SANKHARA. SANKHARA can be GOOD as well as Bad or NEUTRAL.

Let's NAME this Consciousness as "SECURITY GUARD"

•
Now, lets look at what could have been done to avoid creating this MISERY for yourself that will continue to haunt you since it was initiated or given birth by you as a person:

•
THUS, it can be said that **Consciousness is nothing but SELF or AGGREGATE of SELF** that brings back to surface; feelings, perception and volitional act for form that is past or present, whenever a SANKHARA arises due to **Consciousness that awakens on interacting with phenomenon or form that was result of past and present interactions.**

•
KAMMA or KARMA, in DHAMMA guidelines means any KARMA that was committed with expectations of result or any kamma that is conditioned either by craving or aversion, thus one is now bound or chained to the result or cause of karma. By ignorance, a KAMMA was performed and which was cause of becoming i.e., existence of misery. A KARMA that was NOT conditioned by craving, aversion or expectations would not have created a misery.

•
Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion or expectations with respect to thoughts and phenomenon, which resulted in fabrication or formations or volitional act, thus forming a SANKHARA or MENTAL DEFILEMENT.

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Thus, in above example of **Consciousness=' SECURITY GUARD'**, if a person has committed volitional act of RAISING COMPLAINT to Society or corporate management for the omission of act of security guard, and if that volitional act is done out of aversion or with the expectation of result that society or corporate management 'will act upon guard for his behaviour, then the person is BOUND to this **Consciousness**, till the action is performed to his liking. Thus, a person now '**CLINGS**' to his volitional act and feels miserable till the result to his expectations are shown. As per dhamma guidelines, CLINGING to elements of KHANDA or aggregate of self is the cause of '**BURDEN**'. CLINGING is a conditional arising, i.e., this volitional act or formation was committed due to aversion or with expectation of certain result.

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IF there exists a '**CLINGING**' With respect to formation or volitional act='COMPLAINT',

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Thus, there exist a perception in the form of a SELF= '**BURDEN**', or a SANKHARA '**BURDEN**', with Form= SECURITY GUARD, feeling='omission of act', perception=AVERSION, formation= 'complaint to society or corporate management with expected results'

.
Then, who is the carrier of this SANKHARA '**BURDEN**'?

+ Now, as per BUDDHA CLINGING TO Aggregate of self is a BURDEN,

And who is the carrier of BURDEN? NAME-FORM with CONSCIOUSNESS and MIND-BODY is the carrier of burden.

.
Thus, you as a name-form '**PERSON**' is carrier of this BURDEN

.
Now, as buddha says, one has to let go of CLINGING to form, CLINGING to feeling, CLINGING to perceptions, CLINGING to formations, CLINGING to **Consciousness**

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AND, how to get rid of this SANKAHRA 'BURDEN'?

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By letting go of CLINGING to SANKHARA or **Consciousness** = 'BURDEN'.

By letting go of CLINGING to thought that is 'VOLITIONAL ACT OF COMPLAINT or expected result',

letting go of CLINGING to form that is 'SECURITY GUARD', letting go of CLINGING to feeling that is "act of omission of duty", letting go of CLINGING to perception that is 'AVERSION to security guard of his act of omission', letting go of CLINGING TO VOLITIONAL ACT THAT IS 'complaint to society or corporate management and expected result'.....

.

Or, by observing mental hindrance 'ill will' or 'aversion' and sensations, with equanimity as soon they arise in form of thoughts or mental contents or when interacting with form = 'security guard or his act of omission'

.

NOW, if we can summarise this for "EVERY SUCH BURDEN",

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If there is a **CONSCIOUSNESS = 'BURDEN'**, associated with **MANY** (form, feeling, perception, formations), i.e., HEAP of aggregates of several SELF, as follows:

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Form= 'SARAH', FEELING and PERCEPTION='Ill will or AVERSION'.

Form= 'TOMMY', FEELING AND PERCEPTION= 'SENSUAL DESIRE'

Form= 'Lizzy', FEELING AND PERCEPTION= 'AGITATION'

Form= "SANDRA', FEELING and PERCEPTION= 'FEAR, ANXIETY'

...

....

... and so on,

.

Thus, CLINGING to FORM that is 'BURDEN', CLINGING to FEELING and PERCEPTION that is 'BURDEN', CLINGING TO VOLITIONAL ACT that is 'BURDEN', is reason for CONSCIOUSNESS that is 'BURDEN'.

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Thus, IF NAME-FORM "PERSON" is informed that it is IGNORANCE, that was cause of CONSCIOUSNESS that is 'BURDEN', an act of ignorance, where an volitional act or feeling was conditioned by craving, aversion or expectation of results.

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NAME-FORM 'PERSON' is a "" carrier of so many"" 'BURDENS' With respect to CONSCIOUSNESS (with many 'FORMS', so many FEELING AND PERCEPTIONS and volitional acts)

.

Then LETTING go of CONSCIOUSNESS that is 'BURDEN' is what shall be practiced for the sake of abandoning any misery related to form, feeling, perceptions,

.

And **what is letting go** of CONSCIOUSNESS of 'BURDEN'?

You, as a PERSON is always alert enough to not perform VOLITIONAL ACT that is conditioned by craving, aversion or expectation of results. You shall perform KARMA or KAMMA, that is NOT conditioned by expectation of result and is NOT conditioned by aversion or desire in any form.

.

You must let go of **FORM**, meaning perform every type of "interaction with Worldly objects, people, and phenomenon", in such a way that NO craving, NO Aversion, or delusion arises. Or, if a SADHAK has decided to RENOUNCE worldly life, then he shall SIMPLY LET GO OF FORM or worldly interaction in all forms.

You must let go of **FEELING**, meaning "contact or interaction of 6 sense media" with Worldly objects, people, and phenomenon, food, does not create craving, Aversion, or 'delusion with respect to thoughts' and with respect to object of CONTACT or INTERACTION. Or, if a SADHAK has decided to RENOUNCE worldly life and sensual pleasures, then he shall SIMPLY LET GO OF FEELING that arise on account of CONTACT of 6 sense media in all forms. He does not get attached to visuals, sounds,

tastes, verbal talks, touch, smells, and gives up all kind of delusion with respect to mind.

You must let go of **PERCEPTION**, meaning perform every type of interaction with Worldly objects, people, and phenomenon, in such a way that NO craving, NO Aversion, or delusion arises “**with respect to MIND**”. Or, if a SADHAK has decided to RENOUNCE worldly life, He simply gives up any delusion with respect to MIND, and detaches himself from mind that is in a habit of evaluating phenomenon by labelling them as craving or aversion.

You must let go of **FORMATION** or FABRICATION or VOLITIONAL ACT, meaning perform every type of interaction with Worldly objects, people, and phenomenon, in such a way that NO craving, NO Aversion, or delusion arises when REACTING in response towards form, feeling, perception. **All type of volitional act is carried out with compassion and where there arises no craving, aversion during formation or fabrication.** Or, if a SADHAK has decided to RENOUNCE worldly life, then HE SIMPLY REFUSES TO REACT to anything whatsoever with respect to form, feeling and perceptions.

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You must perform all actions without expectations, and no karma shall be conditioned by craving or aversion.

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Similarly, one shall OBSERVE CONSCIOUSNESS ‘BURDEN’ with EQUANIMITY and as an OBJECTIVE OBSERVER as soon as they arise on body, in form of GROSS SENSATIONS or MENTAL HINDRANCES or due to any phenomenon that is in a state of flux.

KARMA / INTENTIONS - a case of good karma and bad karma

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If there is a woman, who by will of fate, destiny, or for reasons of maintaining her family, or for for reason unknown, is now a 'prostitute',
for her, this 'act of prostitution' is just a way to survive and bring food to family.

This woman, when she dies, MAY still goes to ""HIGHER PLANE or pure and noble world""

.

SIMILARLY, If there is a ANOTHER woman, who by will of desire to experience material life, is now a 'prostitute',
for her, this 'act' is a way to experience material pleasure of life

This woman, when she dies, MAY be born again in ""lower world"".

.

ALSO, there is MAN, who by desire to seek sensual pleasure goes to a PROSTITUTE,

He thinks lowly of prostitute and her work, thinks such a woman is a disgrace but still worthy of seeking pleasure,
this man, when he dies, he MAY be born again in "lower world"

,

But, there is ANOTHER MAN, who by desire to seek sensual pleasure goes to a PROSTITUTE,

he is of opinion, that a prostitute is just doing work that is assigned to her by fate of will, or for any reason,

he knows, that in most cases these woman are victim of survival game, due to reasons, beyond their control. He also thinks that these types of women are mostly approached by men of lower deeds, and contemplates that if he as a 'NOBLE PERSON', goes to her, then at least once a while she can get a company of a 'NOBLE PERSON', and he acts out of respect during the whole process,

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this man when he dies, he MAY be born again in "higher world"

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Thus, although the SAME DEED was performed by 2-PROSTITUTE or '2-MEN seeking sensual pleasure', BUT THE 'INTENT BEHIND THE DEED' that was pure or impure decides the RESULT OF KARMA.

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Hence, when doing a KARMA, GOOD OR BAD does not matter, it is the "INTENTION BEHIND THE KARMA" that decides the purity or impurity of a karma.

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++++ What is EGO? What is PERCEPTION of EGO? How the Ego is formed in first place?

The EGO, is formed in many ways: -

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The most common of EGO that was formed was 'perception of an ego' of 'I' or "ME", "I am"

Similarly, when one became 'TEACHER', the 'perception of an ego', 'TEACHER' was formed

Similarly, when one became a 'PRESIDENT or a CEO' of a COMPANY, the 'perception of an ego', 'PRESIDENT or CEO' was formed

..

..

Now 'PERCEPTION', is an ELEMENT of a 'SELF'. A SELF is nothing but a SANKHARA or MENTAL DEFILEMENT.

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So, now one can have several EGOS in form of 'I', 'ME', 'TEACHER', 'PRESIDENT', 'CEO', and so on. And when such perceptions formed and recorded as aggregate of 'SELF', one tends to CLING to these perceptions that are formed as part of 'SELF'.

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When such perceptions of EGO are formed, NAME-FORM or a person may have developed CLINGING to them, and when any of these EGO are challenged, the name-form becomes miserable.

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For example, to an EGO= 'TEACHER', if a student does not show respect, refuses to give respect as a teacher shall be given, then the name-form or a person becomes miserable.

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Similarly, EGO= 'PRESIDENT or CEO', of a company who is challenged by their employees or those working with him/her, or in some cases when a name-form or a person loses this title due to corporate re-structuring, may get miserable on account of such a challenge to their EGO.

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The person or name-form becomes miserable only because they have tightly clung to their perception of EGO and have formed a DESIRE or CARVING to that EGO

of them. And when these perceptions are challenged in any form, or when these perceptions of ego are altered or taken away in any ways, the name-form with perception of EGO become miserable.

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+ Now, as per BUDDHA's teachings, CLINGING TO Aggregate of self, perception of an EGO as in this case, is a 'BURDEN',

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Thus, 'letting go' of clinging to perception of an EGO is the way to eradicate mental defilement 'EGO=teacher, Ego='CEO or president'

.

And who is the carrier of BURDEN? NAME-FORM with CONSCIOUSNESS and MIND-BODY is the carrier of burden.

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Thus, you as a name-form '**PERSON**'" is carrier of this 'BURDEN'

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Now, as buddha says, one has to let go of CLINGING to form, CLINGING to feeling, **CLINGING to perceptions**, CLINGING to formations, CLINGING to **Consciousness to eradicate mental defilements or a sankhara, in all forms.**

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AND, how to get rid of this SANKAHRA 'BURDEN'?

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By letting go of CLINGING to SANKHARA or **Consciousness** = 'BURDEN'.

By letting go of CLINGING to PERCEPTION of an EGO, that is 'teacher, or CEO or president',

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letting go of CLINGING to form that is 'EGO', letting go of CLINGING to feeling that is "EGO of any type", letting go of CLINGING to perception that is 'EGO of any type, President, CEO, teacher etc.', letting go of

CLINGING TO VOLITIONAL ACT THAT IS 'clinging to perception of ego' shall be practiced to eradicate mental defilement of EGO of any type.

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+++ 'EGO CONSCIOUSNESS' or ego,

is that portion of the human personality which is experienced as the "self" or "I" and is in contact with the external world through perception of strong views about self that is 'I'.

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When this PERCEPTION of 'EGO' inherent or cognized as 'SELF', is challenged, the person may feel offended or hurt.

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in reality, the perception this 'SELF' i.e.; 'EGO' is nothing but a false view of 'I', cognized as 'SELF' to which a 'BEING' CLINGS to.

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CLINGING to perceptions or any type of aggregate of 'SELF' is a 'BURDEN'

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a NAME-FORM (BEING) is a carrier of this burden.

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Letting go of a false view or clinging to self 'ego', must be practiced to be free from this 'BURDEN'

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The letting go of this FALSE 'SELF', must be practiced to free one from MENTAL DEFILEMENT of 'SELF' that is 'EGO CONSCIOUSNESS'

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++ O 'Radha', O 'RESMA', Let us understand how to not cling to illusion of STRESS created by MARA, let go of MARA and turn mind towards SUPREME-SELF or UNIVERSE

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Let's say there was a PROJECT WORK assigned to you with a TEAM of few men and women. Now, in the past also you have been assigned such PROJECTS and a TEAM to work with, and by your experience you know that every such assignment brings in with it, 'STRESS', and after every such assignment, by the time you have declared peace by completing the PROJECT, there comes ANOTHER PROJECT, which again brings 'ANOTHER STRESS'. This is a CYCLE OF WORK aka 'STRESS', which you must go through, but how do you AVOID STRESS and RELATED features like aversion, clinging to work and clinging to task at hand, clinging to desires and aversion with respect to task and team members, and loss of peace of mind etc?

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O 'Radha', O 'RESMA', Now, let's consider, that, there was a time, when out of PASSION and LOVE for one MAN, you were engrossed in his thoughts all the time. When you ate food, you did not feel the taste of food, as you were completely immersed by feeling of love and passion for the man and your thoughts just moved around that man while you ate food.

.
Similarly, when you walked for shopping, you travelled to work, and also when you were assigned project work, you continued to be immersed in thoughts of that man, and while all phenomenon that passed by, all work you completed at hand, you, by being immersed in thoughts of your love and passion for the man, DID NOT CLING to ANYTHING that CAME BY YOUR WAY, you did not cling to WORK, you did not cling to taste of food, you did not CLING to ANYTHING, as your surrender to one and only one man and his thoughts of love and passion captivated you. You just KEPT A "" **BARE MINIMUM ATTENTION**"" to SURROUNDINGS, other people, other feelings, other thoughts, phenomenon's that passed by, keeping focused primarily only on thoughts of MAN you were in love.

.
Similarly, when your body part was hurt due to collision with an object, when your team members caused you stress during projects tasks, when you travelled, when you walked, when you ate food, without creating any craving or aversion towards all phenomenon that passed by, you always ""**TURNED YOUR MIND**"" back to THOUGHTS OF A MAN for whom you had passion and delight, thus, '**DETACHED**' from everything else, you just performed all tasks that came by, '**without clinging**' to anything whatsoever, and thus you were living blissfully.

.
By NOT creating craving or aversion with respect to people or all phenomenon that passed by, by not creating craving, aversion, by not clinging and by no expectation with respect to team members, tasks, food etc, by NOT clinging to anything that came your way, '**by not clinging to expectation tied to any task**', DETACHED from everything else, you completed all task that came by your way without forming any attachment to them, and thus, by being always eager to "TURNING YOUR MIND BACK"" TO THOUGHTS OF MAN YOU LOVED, you lived blissfully, surrounded by love and passion for man and immersed ONLY in his thoughts.

.
'O RESMA', THIS IS HOW you SHALL APPROACH ALL TASKS, PHENOMENON, WORLDLY MATTERS, PEOPLE, by being DETACHED, NOT CLINGING TO TASKS AT HAND, NOT CLINGING TO people, tasks, foods, phenomenon etc. Just keep BARE MINIMUM ATTENTION to everything else, and TURN YOUR MIND's FOCUS to SUPREME-SELF i.e., UNIVERSE OR GOD. The UNIVERSE is God and God is UNIVERSE and we shall only SURRENDER TO the SUPREME REALITY and there is only ONE SUPREME-SELF or REALITY and that is this UNIVERSE. UNIVERSE AND GOD are both same and there is no difference between universe and God.

.
Every ACTION is a KARMA, but every KARMA is not an ACTION. KARMA is the one that is CONDITIONED BY Craving, aversion, delusion, clinging, expectations and when one is TIED to result and expectations to result of karma, one creates NOTHING but a MISERY. And once a MISERY has arisen (taken BIRTH) it must go through cycle of AGEING, STRESS, DEATH or cessation. Thus, every arising of a phenomenon shall be seen as 'MISERY'. A PROJECT TASK that is performed detached, without clinging to expectations, without clinging to team members, always turning mind back to supreme-self, keeping only bare minimum attention to surroundings and phenomenon and people that pass by, one is able to complete such a task blissfully.

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Now, if there was a team member or any person that caused distress or stress during the project work, one shall NOT create any aversion to that member, and by not clinging to any expectation, by being detached, the team member or people causing distress may be repeatedly informed of action that are required to be done till the outcome is achieved. For example, some team members may require repeated instructions on work, but such instructions shall not carry any aversion to them or clinging to expectation of result. At best you can have compassion for all such beings. The outcome of work is important but that shall not create any aversion or clinging whatsoever towards people, team members and all such tasks can be handled by being detached, keeping only the 'bare minimum attention' to people assigned to tasks, and you '**RESMA**', shall **STRIVE** to always bring focus back to supreme-self or reality, i.e., UNIVERSE or God.

.
For example, if a person has not performed his task rightfully, and EVERY TIME you SHALL REPEAT the instructions to this member about his task; as if you are going to him for the very first time and remind him of his duty towards task, and in doing so you ensure that you have not created any AVERSION to him or not created any EXPECTATION from him, DETACHED, you perform your duty of informing the member of their unfinished tasks, immediately then, you 'let go' of any expectation, and keep only 'bare minimum attention to people involved' , and when finished with days work, you let go of attention to worldly matters (form), let go of feeling and thoughts, let go of any perceptions or evaluations directed by mind, let go of volitional act and 'turn your mind back to supreme-self or universe or God' , this is how you perform your tasks and live blissfully.

.
Remember, that every time out of IGNORANCE you create a CONSCIOUSNESS with aggregate of SELF or a SANKHARA that is conditioned, you have brought something to existence and when that something arises, then that something must go through ageing, stress, and death or cessation. The only way to not create aggregate of self or a SANKHARA with element of FEELING and VOLITIONAL ACT that is CONDITIONED either by craving or aversion or delusion or clinging is by being DETACHED and maintaining absolute equanimity, and being an objective observer.

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That is why '**RESMA**', just like in example above, your being immersed in love of a MAN made you detached from everything else, and you did everything by keeping only a BARE MINIMUM ATTENTION to worldly matters, you did not CLING to anything while performing tasks, work, or to phenomenon that passed by as you were so much immersed in thoughts of man you loved, and thus you were unaffected by craving or aversion with respect to world, people, phenomenon that passed by;

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in the same way, '**RESMA**', you shall attend to all worldly matters, detached, 'keeping only bare minimum attention to surrounding', 'cling to nothing', and you must always STRIVE to TURN your mind towards SUPREME-self or UNIVERSE.

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Bhagavad-Gita

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The wise mourn neither the living or the dead (2:11)

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"Like two birds of golden plumage, inseparable companions, the individual self and the immortal Self are perched on the branches of the selfsame tree. The former tastes of the sweet and bitter fruits of the tree; the latter, tasting of neither, calmly observes."

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The four castes (Page 47)

Returning to the subject of caste, we can now realize in the light of Krishna's 47 exposition that Shudras are those who are servants to materiality and ignorance, Vaishyas are those who have an intellectual understanding of the possibility of their betterment, Kshatriyas are those who, being close to apprehension of the Self, are able to intuit the truth of the Self while aware of their limitation, and Brahmins are those who see and know the Self. This is the sum of the entire matter

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right now it must be made clear that swadharma means "self-dharma," the action which is in perfect accordance with our present state of evolution, which may be spoken about in terms of caste. Yet, the higher meaning is the dharma of the Self, the action that will best lead to the knowledge of our eternal being.

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Considering pleasure and pain, gain and loss, victory and defeat the same, then engage in battle. Thus you shall not incur evil (2:38)

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Those of desire-filled natures, intent on heaven, offering rebirth as actions' fruit, performing many and various rites, are aimed at the goal of enjoyment and power (2:43)

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Those of desire-filled natures, intent on heaven, offering rebirth as actions' fruit, performing many and various rites, are aimed at the goal of enjoyment and power (2:43)

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Vaiseshika sutraatna (Philosophy)

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1-that there are three categories— substance (dravya), quality(guna), and developments {paryaya). Substances are the substrata of qualities; qualities are inherent in one substance, and developments have the characteristics that they inhere either in substances or in qualities. Substances are six— merit (dharma), demerit (adharma), space, time□ matter, and souls;

.

2- they make up the world. The characteristic of merit is motion that of demerit immobility ; that of space,

.

3- which contains all other substances, is that it makes room for everything; that of time is duration ;

.

4- that of soul realization of knowledge, faith, happiness and misery ; and the characteristic of Soul is knowledge, faith, conduct, austerities, energy, and realization (of its developments);

.

The truth of suffering is to be fully understood, the craving and defilements which originate it are to be abandoned, Nibb±na as deliverance from suffering is to be realized, and the Noble Eightfold Path that leads to deliverance is to be developed. The individual who has completed these four functions is the ideal figure of Therav±da Buddhism. This is the Arahāt, the Liberated One, who has broken all bonds binding to the round of becoming and lives in the experienced freedom of Nibb±na.

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There are the “five aggregates” into which the Buddha analyzes the individual personality.

Buddhist cosmology recognizes three spheres of existence—the sense sphere, the fine-material sphere and the immaterial sphere. Human existence belongs to the sense sphere. Non-returners, after death, are reborn in the fine-material sphere and attain liberation there.

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KAMMA is RE-BIRTH producing actions, thereby new life.

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This equanimity is not indifferent aloofness but a balanced response to any situation— a response motivated and directed by wisdom and compassion.

Only in the Arahāt, the liberated one, will such detachment in face of adversity be genuine and unshakable. Only he can truly say of himself that he has risen above the vicissitudes of existence; that his “mind is unshaken by the eight worldly events” (Mah±-Maḡgala Sutta): gain and loss, repute and disrepute, praise and blame, joy and woe. Being free from all three cravings, he is free of “both sides”: the longing for life and the longing for death, the fear of life and the

fear of death. He who has conquered craving has conquered all the worlds, the “here and the beyond.”

sbdadmom

the Arahāt’s equanimity is marked by perfect and unshakable equipoise in the midst of the vicissitudes of life and in the face of all the problems and conflicts that may come within the range of his experience. This equanimity is not indifferent aloofness but a balanced response to any situation— a response motivated and directed by wisdom and compassion.

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that his “mind is unshaken by the eight worldly events” gain and loss, repute and disrepute, praise and blame, joy and woe. Being free from all three cravings, he is free of “both sides”: the longing for life and the longing for death, the fear of life and the fear of death. He who has conquered craving has conquered all the worlds, the “here and the beyond.”

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Vaiseshika sutraatna (Philosophy)

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That, there are three categories— substance (dravya), quality(guna), and developments {paryaya). Substances are the substrata of qualities; qualities are inherent in one substance, and developments have the characteristics that they inhere either in substances or in qualities.

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Substances are six— merit (dharma), demerit (adharma), space, time□ matter, and souls; they make up the world. The characteristic of merit is motion that of demerit immobility ; that of space, which contains all other substances, is that it makes room for everything; that of time is duration ; that of soul realization of knowledge, faith, happiness and misery ; and the characteristic of Soul is knowledge, faith, conduct, austerities, energy, and realization (of its developments);

SENSATIONS/ REACTING TO THEM / Observing Sensation's at exact arising
=====Teachings of VIPASSANA

Buddha discovered that when one OBJECTIVELY OBSERVES SENSATIONS during their EXACT ARISING, sensations become weak and mellow down, and thus do not create misery.

OBJECTIVE OBSERVATION and EQUANIMITY are the TWO TOOLS that are used throughout the practice of DHAMMA principals.

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IN PRACTICE, a SADHAK shall TRAIN THEM to OBJECTIVELY OBSERVE EVERY SENSATION born out of ANY TYPE OF CONTACT with EQUANIMITY.

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THE SENSATIONS are born out OF CONTACT; Contact of eye to visual objects, Contact of ear canals with audio objects, CONTACT OF body to touch, Contact of tongue to FOOD.

For every such CONTACT one may either creates Craving or Aversion to RESULTING SENSATIONS, or one may remain NEUTRAL to SENSATION born out of such CONTACT.

.
Also, it is understood by experience that when ONE REACTS to SENSATIONS born out of CONTACT, either with craving or aversion, then one has started to create misery.

.
WE ARE SUPPOSED TO OBSERVE SENSATIONS that are RESULT OF CONTACT with absolute equanimity.

Thus, when reacting to itching, as we scratch the surface of skin, the SENSATION born out OF SCRATCHING has to observed with equanimity.

Here, we must observe EVERY SENSATION born out "for the DURATION of scratching" or in other words, every action of scratching results in sensation and that sensation must be observed with equanimity.

THEREFORE; EVERY SENSATIONS born out of EVERY ACTION OF SCRATCHING must be observe objectively and with equanimity.

.
Similarly; when ANGER ARISES, due to CONTACT OF FORM with ANOTHER FORM, one must be ALERT enough TO OBSERVE SENSATION OF ANGER as and when it arises 'within' our body.

Every INSTANCE of ARISING of SENSATION of ANGER must be observe during their exact arising to make them weak.

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IN PRACTICE, a SADHAK shall TRAIN THEM to OBJECTIVELY OBSERVE EVERY SENSATION born out of ANY TYPE OF CONTACT with EQUANIMITY.

****** HOW TO LIVE IN PRESENT MOMENT? ******

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To the HIGH MONK, The DISCIPLE asked thus; -

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You have stressed upon living in "PRESENT MOMENT", please explain us in simple form, HOW TO LIVE IN PRESENT MOMENT?

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Then the High Monk explained thus:

From the Books:, every day, at all times of the day, conscious awareness opens us up to the impact of the world of objects, the punitive results of our past cravings and delusions which pierce our protective skins with their sharp shafts. If the nutriment consciousness is comprehended, mind-and-matter is thereby comprehended. And if mind-and-matter is comprehended, there is, I say, no further work left for the noble disciple to do."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my-self. This is not what I am.'

Consciousness cognizes every phenomenon or experience or interaction as form, feeling, perceptions, fabrications grouped into SELF or several AGGREGATE of SELF. THUS, it can be said that Consciousness is nothing but SELF or AGGREGATE of SELF that brings back to surface, feeling, perception and volitional act for form that is past or future, whenever a SANKHARA arises due to Consciousness that awakens on interacting with phenomenon that was result of past and future interactions.

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my-self. This is not what I am.'

Monks, "Whatever I am now is the result of my past kamma. Thus, thinking wise like this meditator free himself from distraction of past and future memories."

MENTAL CONTENTS, that are PAST AND FUTURE is NOT LIVING IN PRESENT MOMENT.

SENSATION that are PAST AND FUTURE is NOT LIVING IN PRESENT MOMENT.

When feeling desirable or undesirable as a result of PAST KAMMA (action) is NOT LIVING IN PRESENT MOMENT.

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From the Books: Here the meditator shall consider wisely that all PAST MEMORIES and past happenings are things compounded, insubstantial things, having no-self. This way he is able to rid his mind off its unwholesome state of running after past memories. Thus, by not reacting towards past memories one looks away from thoughts, feelings, and perceptions and continues to do his work (meditation in this case) and thus allays the distraction to large extent. Meditator, then takes help of IN-OUT breathing giving attention to acquired sign to remain in present.

Same principal applies to FUTURE MEMORIES but the difference is that FEELING AND REFLECTION is taken into account, FEELINGS refer to fascination with some anticipated event and REFLECTION refers to THOUGHT about the event. The MEDITATOR shall consider wisely that BOTH FEELING AND REFLECTION are mere SHADOWS and are DELUSION just like past memories they are unsubstantial, unsatisfactory and impermanent with no-self. Thus, by not reacting towards future memories one looks away from thoughts, feelings, and perceptions and continues to do his work (meditation in this case) and thus allays the distraction to large extent. Meditator, then takes help of IN-OUT breathing giving attention to acquired sign to remain in present. Thus, thinking wise like this meditator free himself from distraction of past and future memories

MENTAL CONTENTS and SENSATIONS are cognized or accumulated or acquired on account of 6 sense media CONTACT with PHENOMENON or WORLDLY OBJECTS of INTERACTION that once encounters in day-to-day life over which one has no control.

Thus, when one REACTS OR RESPONDS to any of PAST MENTAL CONTENTS and PAST SENSATIONS acquired on account of CONTACT with SIX SENSE MEDIA in past, then one is NOT LIVING IN PRESENT MOMENT.

LIVING IN PRESENT MOMENT is when one is UNDERGOING REAL TIME CONTACT through 6 sense media with PHENOMENON or WORDLY OBJECTS that are in a state of flux.

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While MENTAL CONTENTS and PAST INCIDENT arise in form of visual mental images to make us RE-LIVE past memories that may make us undergo suffering that we experienced in past, as we tend to react to them without considering that these are past images. Similarly Gross SENSATIONS that are result of past or present reaction to sensations or affliction that arose on body part and are now alive in PRESENT MOMENT.

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The MAIN DIFFERENCE between past “mental images” and “Gross sensations” is that mental images may make us RE-LIVE the PAST TRAUMA again so as to cause or intensify PAST MISERIES in case we end up reacting to them, while in case of “Gross sensations”, the misery that were accumulated in past or present due to body part afflicted with hurt or any other reaction to body part that caused the suffering, is already visible and gross sensation is being experienced as body part is afflicted in real time or in “present moment”.

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In case of MENTAL CONTENTS, we see them as IMAGES that are NOT REAL and hence ‘an illusion’, not worth responding to and any reaction to them is abandoned with wisdom “Oh An Illusion”, whereas for GROSS SENSATIONS afflicted body parts, since they are alive and are very much part of “PRESENT MOMENT”, we observe them objectively, detached and with absolute equanimity without creating any passion or aversion to them, observing “exact contact surface” of body parts where the sensation is making contact with skin surface, observing every contact, piece by piece, inch by inch, a second here and a second there, observing every “CONTACT” of sensation with skin surface where sensation touches skin surface.

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If, one who spends their time living in MIND, forming images or responding to images or mental contents in mind while walking, sitting or any other posture, the "one who CHERISHES to ROLL IN THOUGHTS", forming mental contents inside mental contents, forming known and ad hoc images inside of mind and reacting to them as if they were true; then Monks, this is NOT LIVING IN PRESENT MOMENT!

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Monks, although the mental contents are dreamlike, an illusion, impermanent, unsatisfactory and are no-self, but they have ability to CREATE CONSCIOUSNESS OR branch of SELF, that may further one's misery due to craving or aversion that is shown to mental contents while one is rolling in thoughts.

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Any REACTION or PERCEPTION that is shown to PHENOMENON that pass by, is the cause of creation of new branch of SELF which is CONDITIONED, conditioned by craving or aversion or mix of both.

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****And what are PHENOMENON? ****

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PEOPLE that pass by are a phenomenon, trees that pass by are phenomenon, buildings , houses that one sees are phenomenon, animals that one sees are a phenomenon, and so on....

One sees Phenomenon always pass by in continuous state of flux and any reaction or perception (evaluation by mind) shown to them is the cause of creation of new branch of SELF and thus a new leaf of CONSCIOUSNESS.

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But, if one abandon the mental thoughts, knows the difference between engaging in WHOLESOME THOUGHTS and UNWHOLESOME THOUGHTS, rejects unwholesome mental contents while walking, sitting or in any other posture, strives to reject rolling in unwholesome thoughts, rejects responding to mental images;

.

****Thus, LIVING IN PRESENT MOMENT is, **When, one sees PHENOMENON that pass by as they are, through objective observation detached, one sees people that walk by, when one is aware of touch of air, when one sees buildings, cars, trees that pass by, when engaged in a task or conversations, he only sees task and conversations, when MENTAL FORMATIONS or MENTAL OBJECTS are visible, they are immediately abandoned with the knowledge that they are an illusion created by mind, **then "ONE IS LIVING IN PRESENT MOMENT".**

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Only WHOLESOME thoughts are entertained by the person that are required to plan or apply mind and knowledge where they are indeed needed. ******

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One shall always STRIVE to LIVE IN PRESENT MOMENT at all times, as engaging in mental contents is the main cause of furthering of misery. Thus when one, as soon as sees MENTAL CONTENT as a PHENOMENON as it appears in form of IMAGES or THOUGHTS, one shall immediately ABANDON THEM, knowing well the DANGER of DWELLING IN THEM may cause NEW BRANCH OF SELF and subsequent CONSCIOUSNESS that may further create more misery.

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Thus, as soon as any mental image or mental formation is VISIBLE, one must take a pause, and ask a question to self, DO I WANT TO INDULGE in MENTAL IMAGE or mental formation which is nothing but an illusion created by my mind?

With this knowledge, one shall immediately abandon the mental formation as soon as they are visible or otherwise there is a danger of dwelling in them, which is nothing but a waste of time and also reason for INTENSIFYING the MISERY “w.r.to” that mental object.

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Just like a skinned cow with open wounds is infested or surrounded constantly with pests and insects, Man is helplessly exposed to the constant excitation and irritation of the sense-impressions crowding upon him from all sides through the six sense media—eye, ear, nose, tongue, body and more specifically the mind which is rolling in thoughts constantly. Sense-impression, as the constant feeder of these feelings, thus becomes the cause of this constant sufferings.

This habitual craving pattern can be broken, only if we cease to identify ourselves with the stream of impressions that are nothing but mental images, and if we learn to dispense with automatic active responses and to stand back as an objective observer, detached, then the feeling that is nourished by sense impressions will cease to turn into craving or aversion, and at this point the dependent origination of suffering will be severed.

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What happens is that EVENTS are displayed in form of IMAGES or MENTAL CONTENTS, constantly, and this is the "WAY OF MARA" to keep you occupied with misery all times. MARA wants you to be occupied between OPPOSITES, good or bad, right or wrong, this or that and so on.

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The one WHO UNDERSTANDS and REALISES that mental images or mental visuals are nothing but an illusion, one feels DISGUSTED by their reaction to them. How can I react to something that is an ILLUSION or just a mental image?

The mental images that you see, surface again and again only to keep you occupied with misery, anxiety, fear, anger etc. Do you want to be TRAPPED in PLAY OF MARA?

Is it not silly to REACT TO WHAT DOES NOT EXIST and is just a mental image?

Is it a WISDOM to react to what does not exist and surfaces up in form of mental images, and you react to them as if they are real and INTENSIFY your misery!

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Thus, next time, as soon as any mental image or mental formation is VISIBLE, one must take a pause, and ask a question to self, DO I WANT TO INDULGE in or react to MENTAL IMAGE or mental formation which is nothing but an illusion created by my mind?

With this knowledge, one shall immediately abandon reacting towards mental formation as soon as they are visible or otherwise there is a danger of dwelling in them, which is nothing but a waste of time and also reason for INTENSIFYING the MISERY "w.r.to" that mental object.

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HOW TO RESOLVE ANY TYPE OF MENTAL DEFILEMENTS?

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TOOLS of SPIRITUAL SCIENCE aka DHAMMA VIPASSANA

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If one wants to make use of INTERNET What tools are needed?

Computer or a smart phone.

Similarly, if one wants to make use of SPIRITUAL SCIENCE you need

TOOLS:

In VIPASSANA method of spiritual science as TAUGHT by the MASTER (BUDDHA), we use following tools:

1. Mindfulness meditation using inner vision or mind's eye which is focused on observing each Incoming Air and Outgoing Air exactly at nose doors (outside of nose doors, mind's vision seeing the INCOMING air that may touch outside of nose doors)
2. EQANIMITY
3. OBJECTIVE OBSERVATION

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EQANIMITY and OBJECTIVE OBSERVATION:

what is objective observation and equanimity?

An **"objective observer"** simply observes, DETACHED, all things as they are, **without giving any opinion, does not give any emotional reactions**, maintaining **absolute equanimity by not creating any craving or aversion OR REACTION that is conditioned by either craving or aversion**, towards object of interaction or meditation (breathe, phenomenon [all worldly interactions], sensations, thoughts, any type of mental contents, mental hindrances). An Objective observer DWELLS DETACHED AND CLINGS TO NOTHING. An Objective observer applies DETACHED AWARENESS.

An **"objective observer"** does not identify themselves with 6-sense media created stream of impressions or phenomenon that are in a state of flux, and knows that all phenomenon or worldly interactions are impermanent, unsatisfactory [have element of suffering in them] and void with no-substance [no-self] whatsoever. An Objective observer DWELLS DETACHED AND CLINGS TO NOTHING. An Objective observer applies DETACHED AWARENESS.

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EQUANIMITY: It is understood that when one **REACTS**, he generates sankhara or mental defilements, but when one **RESPONDS with AWARENESS**, that every interaction with outside objects, phenomenon, must not give rise to craving or aversion, then one has understood **EQUANIMITY**. Thus, one shall **RESPOND WITH AWARENESS** and **AVOID REACTING with craving or aversion** to any phenomenon or interaction with outside objects or persons, sensations, mental hindrances, and when doing so he makes sure not to give rise to craving or aversion of any kind, this is EQUANIMITY as understood by sadhak.

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ANAPANA MEDITATION on Incoming and Outgoing Air [Breath] at nose door

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**** All meditations are performed with EYE's CLOSED ****

For the BUDDHA there are THREE marks of existence that must be dealt with; dukkha [misery], anatta [no-self] and ANICAA-ANITYA-IMPERMANENCE, so that NIBBANA or end of suffering can be achieved.

Anatta or no-self with respect to MENTAL CONTENTS and ANICAA-ANITYA-IMPERMANENCE with respect to SENSATIONS has to understood to end the suffering cycle.

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In VIPASSANA method of spiritual science as TAUGHT by the MASTER (BUDDHA), we use following tools:

1. Mindfulness meditation using inner vision or mind's eye which is focused on observing each Incoming Air and Outgoing Air exactly at nose doors (outside of nose doors, minds vision seeing the INCOMING air that may touch outside of nose doors)
 2. Subtle observation of touch of incoming and outgoing air at border of nostrils (nose tips) or at upper lip. Here we do not observe air, but the object of meditations is holistic observation of touch of air all the places that made contact with nose tips or at upper lip. Minds eye or inner vision is focus at nose tips or upper lip and every contact or touch of air is observed. SAW and WOOD example, where we do not observe SAW (air) or WOOD (nose tip or upper lip), but we observe CONTACT wherever SAW makes contact with WOOD during sawing process.
 3. EQANIMITY (do not create passion or aversion or reaction during entire meditation)
 4. OBJECTIVE OBSERVATION [An Objective observer DWELLS DETACHED AND CLINGS TO NOTHING. An Objective observer applies DETACHED AWARENESS.]
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ANAPANA meditation, helps rein in MIND that is running like a wild horse, uncontrolled, rolling in thoughts, not living in PRESENT MOMENT, thus creating agitation and distress here and there. In ANAPANA meditation we observe breathe that come in, by keeping our mind's vision FIXED at nose doors, and also observe breathe that goes out. Here a sadhak makes every effort to stop mind from rolling in thoughts of any kind with wisdom that all thoughts are dreamlike, illusion and no-self, lack any substance, and waste our precious time, so why indulge in thoughts? Thus, they bring their FOCUS back to NOSE DOORS and observe breathe that float outside exactly near nose doors or in other words, observe inhale and exhale keeping their minds vision focused exactly at nose door.

+++ What is the right way to observe breathe?

is to observe "AIR THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INCOMING AIR and OUTGOING Air that happens JUST OUTSIDE OR AT NOSE DOOR's (both nostrils) without missing even a single breathe. Here a sadhak makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that comes in; mindful he observes breathes that goes out,

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DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:

RENOUNCING or let go, all worldly interaction with all 'forms' (phenomenon, people, objects), I breathe In and Out

RENOUNCING or let go, all sense media 'feelings and thoughts', I breathe In and Out

RENOUNCING or let go, MIND Interaction and 'evaluations aka perceptions', I breathe In and Out

RENOUNCE or let go, 'BODILY reactions or volitional act or formations, I breathe In and Out

RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I breathe In and Out

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INSIGHT MEDITATION OR VIPASSANA body scan meditation is the TOOL we use to ERADICATE ALL MENTAL DEFILEMENTS or SANKHARA as they are called in ancient PALI language, that have taken resident in our mind and body on account of IGNORANCE. Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion with respect to thoughts and phenomenon, which resulted in fabrication or formations i.e., SANKHARA or MENTAL DEFILEMENTS.

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IMPORTANT NOTE: Every ANAPANA meditation MUST BE ENDED by at least 5 minutes of observation of BREATH at nose doors method [observe Incoming air and outgoing air that float just outside or at nose door, or observe Incoming air and outgoing air at nose door (nostrils)]

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+++++ The truth of suffering,

is to be fully understood, the craving and defilements which originate it are to be abandoned or let go, Nibbana as deliverance/final goal from suffering is to be realized, and the Noble Eightfold Path that leads to deliverance is to be developed. The individual, who has completed these four functions is the ideal figure of Theravada Buddhism. This is the “Arahat”, the Liberated One, who has broken all bonds of binding to the round of becoming and lives in the experienced freedom of Nibbana and bliss.

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+++ What is GROSS OBSERVATION of BREATHE V/S SUBTLE OBSERVATION of Breathe?

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The BREATHE observation at NOSE DOOR is a GROSS OBSERVATION of breathe. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is “BREATHE”. In this case one FIXES THE MIND’S EYE or INNER VISION FOCUS, EXACTLY or JUST OUTSIDE NOSE DOOR, and one then, observes INHALE air and EXHALE air, without missing even a single breathe.

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The “CONTACT of breath observation at NOSE TIPS” (both oval shaped nose tips, or border skin of nostrils) is a SUBTLE OBSERVATION of breath. Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is “both oval shaped NOSE TIPS”. In this case one FIXES THE MIND’S EYE or INNER VISION FOCUS, EXACTLY AT both oval shaped NOSE TIPS, and one then, observes ‘CONTACT SURFACE OF SKIN on nose tips’ where ever air or breathe touches or makes contact during inhale and exhale, without missing even a single breathe.

The “TOUCH OF AIR” is a SENSATION, but in this case of SUBTLE OBSERVATION, we are NOT OBSERVING ‘touch of air’ or SENSATION, but we are observing ‘SURFACE OF SKIN on nose tips’ where all places breathe touched or made CONTACT with.

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This SUBTLE OBSERVATION techniques are also used when “observing sensations”. When observing sensations, we use sensations as a path to reach their exact arising location where sensation is making CONTACT with SKIN SURFACE of organ affected by sensation, and then “we observe that SURFACE of SKIN”, where sensation is MAKING CONTACT with skin surface at their exact arising. This is known as observing of sensation at subtle arising aka subtle observation of sensations.

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HOW TO REACT TO UNWHOLESOME MENTAL CONTENTS and Gross SENSATIONS?

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An UNRESOLVED interaction causes INCIDENTS TO SURFACE up in form of MENTAL CONTENTS, and we end up living same incident as if it's happening again, keeping us occupied with anxiety, fear or uneasiness.

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Similarly, UNRESOLVED Physical issue, may surface up in form of sensation of PAIN or other sensations till the issue is resolved.

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Here a SADHAK shall be reminded that ALL SENSE IMPRESSIONS or phenomenon or worldly interactions, that surface in any form- MENTAL IMAGES, THOUGHTS or in form of gross sensation on body surface afflicted, are impermanent, have element of suffering and are MERE SHADOWS, ILLUSION, VOID or EMPTY in ESSENCE, **and with this understanding that ILLUSION is established, one sees them [illusionary images] fading away**

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Mental IMAGE that surfaces up at this time in your mind is nothing but ILLUSION, and do you want to respond to illusion and re-live the trauma as if happening in real? **and with this understanding that ILLUSION is established, one sees them [illusionary images] fading away.**

EVEN a SLIGHTEST or SUBTLE thought must be abandoned as soon as they arise with the wisdom that these are illusions and so not worth reacting to or responding to.

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The SADHAK Shall CONTEMPLATE such:

The thought or Mental IMAGE that has come up just now, is it not a mere shadow? Is it not a dream like? Does it have substance aka body? Is not the mental content that formed just now empty in essence and illusion?

Also, although the mental content is unreal or an illusion but when one re-lives that incident or mental image through mind, the suffering it causes to mind and body is real and with each such occurrence of mental image or incident in mind and subsequent reaction to them causes INTENSITY OF SUFFERING TO MULTIPLY **and with this understanding that ILLUSION is established, one sees them [illusionary images] fading away**

Hence, the mental content that arise due to interaction of Six Sense media (eye, ears, nose, tongue, body, mind), are all unreal and void, empty, mere shadows, dreamlike, an illusion and lack any substance, and with this knowledge, all UNWHOLESOME mental contents must be abandoned as soon as they arise. They are not worth responding to and shall not be given even slightest attention.

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The mental image or UNWHOLESOME thought that surfaces up at this time of hour, is mere an illusion and with this knowledge one must let go of responding or reacting to that mental image as soon as they arise.

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All Gross sensations are observed at their root, where sensations make CONTACT with skin surface at their exact arising while sensations are alive and kicking, and such objective observation of gross sensations shall be done whenever they arise and are alive from few seconds to few minutes, scanning the skin surface affected by gross sensation, scanning through inner vision part by part, inch by inch, moving every second from one area of skin to another afflicted with sensation, scanning with mind's eye from few seconds to few minutes. In the case of gross sensations, we use sensation as path to reach exact arising location of skin or body surface and observe sensations at their exact arising location, or we may also observe vibrations that are beneath the sensations occurring at skin surface afflicted by sensations.

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While MENTAL CONTENTS and PAST INCIDENT arise in form of visual mental images to make us RE-LIVE past memories that may make us undergo suffering that we experienced in past, as we tend to react to them without considering that these are past images. Similarly Gross SENSATIONS that are result of past or present reaction to sensations or affliction that arose on body part and are now alive in PRESENT MOMENT.

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The MAIN DIFFERENCE between past “mental images” and “Gross sensations” is that mental images may make us RE-LIVE the PAST TRAUMA again so as to cause or intensify PAST MISERIES in case we end up reacting to them, while in case of “Gross sensations”, the misery that were accumulated in past or present due to body part afflicted with hurt or any other reaction to body part that caused the suffering, is already visible and gross sensation is being experienced as body part is afflicted in real time or in “present moment”.

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In case of MENTAL CONTENTS, we see them as IMAGES that are NOT REAL and hence ‘an illusion’, not worth responding to and any reaction to them is abandoned with wisdom “Oh An Illusion”, whereas for GROSS SENSATIONS afflicted body parts, since they are alive and are very much part of “PRESENT MOMENT”, we observe them objectively, detached and with absolute equanimity without creating any passion or aversion to them, observing “exact contact surface” of body parts where the sensation is making contact with skin surface, observing every contact, piece by piece, inch by inch, a second here and a second there, observing every “CONTACT” of sensation with skin surface where sensation touches skin surface.

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When one looks at mental contents and sensations as OBJECTIVE OBSERVER, one realizes the futility of reacting to what is void,

without any substance, mere shadow, an illusion, and is thus relieved from their assault.

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PS:

3-Ways to REACT in spiritual science method as learnt from VIPASSANA:

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1. React to Gross SENSATION of itching with volitional act of SCRATCHING, but while doing so one must observe sensations that arise thereof due to action of scratching, keeping focus on surface of skin being scratched and objectively observing every sensation that arises due to scratching.
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2. Observing sensation at their root, where sensations are making CONTACT with skin surface. Here, we either observe sensations at CONTACT or exact arising location at skin surface where sensations are making CONTACT with skin surface, or look for vibrations that are on surface of skin afflicted with gross sensations.
- .
3. Observing all type of mental contents and gross sensations - images or scenes that surface up in mind, observing them with understanding, that these are nothing but mere shadows, an illusion, void, empty with no substance whatsoever and hence the WISDOM says there is no point responding or reacting to what is just an illusion created by mind at this time, **and with this understanding that ILLUSION is established, one sees them [illusionary images] fading away.**
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HOW CAN WE ESTABLISH MENTAL CONTENTS, MENTAL IMAGES or 6 sense media impressions as mere an ILLUSION?

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IN MASTERS OWN WORDS; He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

. Other Notes:

. A NAME-FORM or a BEING is CONSTANTLY afflicted with Mental contents and Gross sensations; with mental contents in form of images of past incidents that arise and make him re-live the past experiences again, although in mind, similarly, gross sensations of feeling sweat, feeling warm, cut, itch, thirst, hunger, pain. etc.

An “objective observer” does not identify themselves with 6-sense media [eye, ear, nose, tongue, body and more specifically the mind] created stream of impressions or phenomenon that are in a state of flux, and knows that all phenomenon or worldly interactions are impermanent, unsatisfactory [have element of suffering in them] and void with no-substance [no-self] whatsoever. An Objective observer DWELLS DETACHED AND CLINGS TO NOTHING. An Objective observer applies DETACHED AWARENESS.

. Let's try to understand this with examples below:

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Monks, through 6 sense media we are constantly exposed to STREAM OF IMPRESSIONS formed by interaction of 6 senses [eye, ear, nose, tongue, body and more specifically the mind] with WORLDLY OBJECTS. All these sense impressions or interactions are COGNIZED as CONSCIOUSNESS and are stored in BRAIN. Your MIND is a subtle energy that is collection or aggregate of accumulated consciousness from birth till date.

. Now, MIND keeps bringing these cognized interactions (Accumulated consciousness) in the form of mental contents every now and then and you are forced to re-live those experiences again and again in dream form or thoughts as and when they arise in form of mental contents. Similarly, GROSS SENSATIONS arise on PHYSICAL BODY, the body that is INFLICTED with some kind of damage, bite, itch, hurt, feeling of cold and warm etc.

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As one would have noticed, the “**MENTAL CONTENTS**” may be previously cognized experiences accumulated in form of consciousness stored in brain and they arise and pass away as mental thoughts or mental contents in a state of flux as per law of nature, but “**Gross Sensations**” can be result of body that is being subject to feeling effects of outside environment, or body is that inflicted with some kind of damage [cut, itch, bite, hunger, thirst, sweat, feeling cold etc.]

· In world of mind and matter, whatever occurs in MIND MAY HAVE SENSATIONS on body if one was not an objective observer. A MIND is connected to Body via SENSATIONS. SENSATIONS overlap field of MIND and MATTER (body).

· So now, if there was MENTAL CONTENT that arises in mind, and if one was not an objective observer, and one starts to re-live those past experiences as if they are occurring again, then mental contents effect may be felt on body in form of SENSATIONS.

Similarly in case of GROSS SENSATIONS affected by damage on body due to cut, itch, bite, feeling of warm, cold, hunger, thirst etc., then that GROSS SENSATION will create corresponding MENTAL CONTENT to inform the MIND of the presence of gross sensation.

· THUS, MENTAL CONTENTS are always born due to either stored consciousness in brain or due to body afflicted with gross sensations. The same is not true for GROSS SENSATIONS. One can have body without gross sensations but one can never be mental contents without sensations even if they are subtle. However subtle sensations do exist for each of mental content.

· **Now Monks;**

Thus, we can say that MENTAL CONTENTS OCCUR due to STORED CONSCIOUSNESS in brain or Gross sensations or subtle sensations on Body.

· Monks, when mental content arise in the form of MENTAL IMAGES, PAST INCIDENTS or as a RECEIVER OF Gross or subtle sensations, DO THEY POSSESS PHYSICAL PRESENCE which you can show them to others? **NO, that means the mental contents are VOID and EMPTY with no substance or physical presence to show whatsoever.**

· Similarly, Monks, When Mental contents arise in the form of MENTAL IMAGES, PAST INCIDENTS or as a RECEIVER OF Gross or subtle Sensation, CAN OTHERS SEE THOSE MENTAL IMAGES? **NO, that means, what cannot be seen by others is mere an ILLUSION, a dreamlike, a mere shadow.**

· Monks, When Mental contents arise in the form of MENTAL IMAGES, PAST INCIDENTS or as a RECEIVER OF Gross Sensation, ARE THEY IMPERMANENT, INCONSTANT AND SUBJECT TO CHANGE?

YES, Monks, what is subject to change and is IMPERMANENT, cannot be declared as I, ME or MINE. With this knowledge one understands that MENTAL CONTENT are separate entities and not mine.

.
Monks, When Mental contents arise in the form of MENTAL IMAGES, PAST INCIDENTS or as a RECEIVER OF Gross or subtle sensations, DO THEY HAVE ELEMENT OF SUFFERING IN THEM? **YES, Monks, what causes SUFFERING and has just appeared cannot be I, ME or MINE. With this knowledge one understands that MENTAL CONTENT are separate entities and cannot be identified as I, ME or MINE and belonging to us.**

.
Monks, Thus, MENTAL CONTENT that is identified ABOVE as, "VOID and EMPTY with no substance whatsoever", "ILLUSION", "IMPERMANENT", "SUFFERING", "separate entities, not me or not mine"; such mental content shall be LET GO or ABANDONED as soon as they arise and are visible to mind. Thus, letting go and fading away of mental contents shall be practiced with knowledge and awareness that **"oh; an ILLUSION has arisen once again". Even a most subtle thoughts, as soon as they arise and are visible, shall be let go with the knowledge 'an Illusion' so not worth responding to them and one sees them [illusionary images] fading away.**

.
The knowledge that MENTAL CONTENTS that arise either due to PAST CONSCIOUSNESS or DUE TO GROSS or SUBTLE SENSATIONS, are nothing but ILLUSION created by mind, and as soon as they [mental contents or mental images] appear even in subtle form, one shall ABANDONE them as soon as they are visible with wisdom that these are UNWHOLESOME MENTAL CONTENTS NOT WORTH GIVING ANY ATTENTION TO, and therefore must be ignored or abandoned with AWAREMNESS **"oh; an ILLUSION has arisen once again and one sees them [illusionary images] fading away"**.
MONKS, can we then ESTABLISH THAT ALL MENTAL CONTENTS are RESULT of STREAM OF IMPRESSION collected through six sense media or through Gross and subtle SENSATIONS, and they are nothing but an illusion, void and empty with NO SUBSTANCE whatsoever, are mere shadows, dreamlike, impermanent with element of suffering in them, and they shall be abandoned immediately as soon as they arise with the awareness **"oh; an ILLUSION has arisen once again and one sees them [illusionary images] fading away"**.

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Let's summarize the evaluation of sense media impressions as ILLUSION:

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A Name-Form (Being) sees mental content image or incident that arises suddenly in mind. Similarly, A Name-Form (Being) may see GROSS SENSATIONS that arise on body parts.

.
Name-Form (Being), on seeing MENTAL CONTENT IMAGE of any type or past incidents or past interactions, shall take a pause and make an effort to OBJECTIVELY observe with mind's eye or inner vision that arisen mental content image for a second,

.
Name-Form (Being), after one second of such OBJECTIVE observation shall categorize the mental content image as "an ILLUSION", and with this knowledge 'Oh an Illusion', he shall abandon or let go of any ATTENTION or RESPONSE to it as no one with good wisdom shall attend or respond to what is an ILLUSION **and one sees them [illusionary images] fading away.**

.
All Gross sensations are observed at their root, where sensations make CONTACT with skin surface at their exact arising while sensations are alive and kicking, and such objective observation of gross sensations shall be done whenever they arise and are alive from few seconds to few minutes, scanning the skin surface affected by gross sensation, scanning through inner vision part by part, inch by inch, moving every second from one area of skin to another afflicted with sensation, scanning with mind's eye from few seconds to few minutes. In the case of gross sensations, we use sensation as path to reach exact arising location of skin or body surface and observe sensations at their exact arising location, or we may also observe vibrations that are beneath the sensations occurring at skin surface afflicted by sensations.

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HOW TO RESOLVE MIGRAINE, MENTAL DEFILEMENTS [ANXIETY, FEAR, Anger, DEPRESSION etc.], GROSS SENSATIONS? HOW TO RELEASE A SANKHARA?

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#VIPASSANA #BUDDHA #SPIRITUALSCIENCE

**** You may watch YouTube videos on VIPASSANA MEDITATION by "SN Goenka Ji "and ANAPANA meditation, to make you familiar with how to scan through body for observing sensations and how to mediate on incoming and outgoing air to rein in or calm the mind which is running like a wild horse. [on YouTube you may search for this text: One hour group setting Vipassana (meditation) in hindi / English By Goenka ji]**

.
We as BEINGS are nothing BUT COLLECTION of SELF DATA [**Form** (interacting with any worldly objects), **Feeling** (through 6 sense media), **Perception** (Evaluation of interaction of FORM and FEELINGS to craving or aversion or neutral), **Reactions** (formations, volitional acts, fabrications)]., and aggregate of SELF is **CONSCIOUSNESS**.
Aggregate of ALL TYPES OF CONSCIOUSNESS thus collected is MIND which lurks as SUBTLE ENERGY.

Thus, through our daily interaction of 6 sense media with worldly objects we are accumulating SEVERAL TYPES OF CONSCIOUSNESS from birth till date.

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/* **ONCE any type of CONSCIOUSNESS is created, it will continue to MANIFEST, and from time to time it will ARISE, PERSIST for a WHILE and CEASE, that is the law of nature. So, now if CONSCIOUSNESS 'MIGRAINE' has taken birth due to some requisite conditions, then this CONSCIOUSNESS will continue to come to surface from time to time, it will follow the path of arising, persist for a while and cease, till it has been resolved */**

·
The BEING accumulated various forms of CONSCIOUSNESSES from birth till date, and accumulated past CONSCIOUSNESS or SELF manifests and arises from time to time, and our body is used as PROJECTOR SCREEN to DISPLAY or make us FEEL the already COGNIZED SELF or CONSCIOUSNESS, and that is why we are made to feel misery repeatedly, keeping us miserable and anxious all the time. Already cognized PAST MENTAL CONTENTS come back as visuals in form of images and incidents and if we are IGNORANT and REACT to these past mental images as if they are happening in real time, then we only make these past memories more INTENSE. The WISDOM that these images are not real and hence not worth responding to and with this knowledge they shall be abandoned as soon as these arise. Similarly, GROSS SENSATIONS are observed differently as these are happening in REAL TIME and in PRESENT MOMENT.

·
And how do we create CONSCIOUSNESS that comes back to haunt us, makes us miserable? Whenever we have interacted in past or present, with worldly objects or phenomenon, conditioned by CRAVING OR AVERSION, we end up creating CONSCIOUSNESS that is afflicted, and all such affliction arise and manifest from time to time till they are resolved. **Do you ever remember your interaction with WAITER or SERVER at restaurant's? No,** because your interaction with them is NEUTRAL, not conditioned by craving or aversion, they serve food, you pay bill, you are done, everything is forgotten. But if same interaction was conditioned by aversion or craving towards the WAITER or SERVER due to any reason, then you will continue to remember the server till the CONSCIOUSNESS becomes weak and fades away.

·
/* Whether MENTAL CONTENT IMAGES or whether GROSS SENSATION on Body, they are first COGNIZED as SELF and subsequent CONSCIOUSNESS, and as per law of nature any CONSCIOUSNESS that is created, shall ARISE, PERSIST for a while and CEASE from time to time, and one must learn how to deal with them using spiritual science method as TAUGHT BY GREATEST SPIRITUAL SCIENCE TEACHER "BUDDHA".

*/

Thus, AGGREGATE OF all above CONSCIOUSNESS=
CONSCIOUSNESS of MATHEMATICS was thus created.

. This is HOW SPECIFIC CONSCIOUSNESS was created.
Similarly, we have created CONSCIOUSNESS of RELATIVES, FRIENDS,
OTHER SUBJECTS, PLAY ACTIVITIES, WORK, and so on.

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**Now let's come back to our original topic, how was
CONSCIOUSNESS MIGRAINE created?**

In previous example, the requisite conditions for CONSCIOUSNESS
MATHEMATICS were to go through LEARNINGS of several stages of
mathematics starting right from learning of table-2.

Similarly requisite conditions for CONSCIOUSNESS "RELATIVES" were
to go through learning about brothers, sisters, cousins, mother, father
etc.

. and so on.

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.
Similarly, there exists REQUISITE CONDITION for CONSCIOUSNESS=
MIGRAINE.

Now, since requisite conditions that created SELF DATA and
SUBSEQUENT CONSCIOUSNESS for MIGRAINE is not known, **HOW
DO WE RESOLVE MIGRAINE or release oneself from
CONSCIOUSNESS= MIGRAINE?**

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Let's come back to what MASTERS TEACHINGS here: The Buddha,
discovered a technique by which "as soon as an impurity
[sensations] arises, you observe it, and you are out of it". Nothing
can arise in the mind without a sensation in the body. This is the law of
nature. So, whenever anxiety, passion or fear or depression arises there
must be a sensation on the body. Every sensation, pleasant or
unpleasant, gross or subtle, has the same characteristic, arising, passing
away. So, this particular defilement that has arisen is also impermanent.
This is not eternal. Let me see how long it lasts. It can't overpower you
because you are observing it objectively. It becomes weaker and weaker
and passes away as one continues to observe it objectively, detached and
with absolute equanimity and does not create aversion to sensations
being felt at present.

.
**SENSATIONS OVERLAP field of MIND and MATTER, so when one
objectively observes sensations along with absolute equanimity
one is eradicating defilement of mind and matter both by such
observation.**

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Thus, in summary, when all elements of "" aggregate of SELF"" are
devoid of craving, aversion or delusion then six sense media [eye, ear,
nose, tongue, mind, body] have calmed down, and one dwells with

unrestricted awareness. **Without craving and aversion towards form, feeling, perception, fabrication, the cognised consciousness is free from impurity and such a consciousness is a bliss.** But knowing well that consciousness and aggregate of self are IMPERMANENT and subject to change; any passion, desire, love, thirst, fever, & craving towards consciousness and aggregate of self shall be avoided.

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And; How to we observe SENSATION exactly at their CONTACT Location?

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We use sensation as a path and objectively observe affected area of body part where sensation exactly tries to make CONTACT, this objective and equanimous observation of CONTACT, REVERSES the sensation and you notice sensation fades away. This is known as subtle or penetrative observation of sensation exactly at their arising or CONTACT.

.
Observing 'CONTACT' in case of SENSATIONS, means observing 'CONTACT SURFACE of skin' wherever or all places touched by SENSATIONS. In this case one observe SENSATIONS at their exact arising location, just observe 'area of skin' that made "CONTACT" with SENSATIONS or was TOUCHED by SENSATIONS.

.
A SADHAK MUST train them to INSTEAD OBSERVE CONTACT where sensation touches body part affected by sensation. If you have learnt to observe exact contact moment when sensation makes contact with affected body part, you would have learnt to eradicate sensation at the root. Thus, meditating on CONTACT one is able to alleviate misery from the root.

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Just like when searching for address of a location; you take help of another local person and once path to the address is known and understood, you simply ignore that person and reach exact destination; in same way sensations are used to reach their exact arising, where they are MAKING CONTACT with skin surface affected by sensation, and once exact arising location OR CONTACT is understood and is observed, this is the way one observes sensations at their subtle level or exactly at CONTACT. Thus, we OBSERVE CONTACT of sensations to eradicate misery at subtle level at the root.

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In other words, simply observe sensations exactly at their arising location where sensations make contact with skin surface, that way you are catching sensations where they are still weak and just started to arise, and as per BUDDHA, when sensations are observed exactly during their arising and before they have made their impact on body parts, they mellow down and fade away quickly.

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Or to be more precise, let's say you see that sensations are affecting a body part area, now you shall observe every location of body part area that was touched by sensations.

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As another example to illustrate how to observe sensations; If there were RAIN DROPS falling on piece of say One Square Feet area, then you shall observe EVERY rain drop exactly at CONTACT or where rain drop falls and meets or touches land area, thus your inner vision is focused at CONTACT MOMENT OF RAIN DROPS and likewise you shall observe EVERY SENSATION as it makes contact or touches the skin surface of body part area.

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In another example of how to observe body part affected by sensations using SAW and WOOD as illustration, SAW (sensation) and WOOD (body part area afflicted with sensation), we do not observe SAW (sensation) or WOOD (body part area afflicted with sensation), but we observe CONTACT SURFACE whenever or wherever SAW CUTS THE WOOD or SAW meets the WOOD.

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With this knowledge as mentioned above, we will RESOLVE MIGRAINE AS FOLLOWS:

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The MOST IMPORTANT point to REMEMBER HERE is that one must be ALERT TO ARISING of SENSATION of MIGRAINE or any other sensation, and as soon as migraine effect starts, one must immediately start to apply following technique sitting, walking or sleeping, there with closed eyes using mind's eye or inner vision.

It is VERY important to start this technique as soon as MIGRAINE SENSATIONS have started to affect oneself. However, the technique can be applied in isolations also, hunting for any pre-existing sensations whether one is affected by migraine or not, this will insure pre-emptive action for the same.

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The idea here is to OBSERVE SENSATION of MIGRAINE maintaining OBJECTIVE OBSERVATION and ABSOLUTE EQUANIMITY. As soon as migraine starts one must remember that "I AM NOT SUPPOSED TO WALLOWS IN SENSATIONS, instead, I must observe sensation of migraine DETACHED, and without creating any passion or aversion to the sensation of migraine while the process of objective observation is in progress.

Here, we use SENSATION AS A PATH to reach the exact body surface where sensations are making contact with skin surface and observe sensations at their exact arising location.

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Migraine has now started, so simply close your eyes, and with inner vision or mind's eye, one starts to observe sensations of migraine as they start to engulf the body part affected (head in this case). One can

ALTRENAME or SWITCH between “observing holistically” or observing piece by piece, moving from one location to another after every second of objective and equanimous observation of CONTACT or sensations at their exact arising location, WITHIN BODY PART AREA INFLICTED WITH MIGRAINE.

.
When scanning with inner vision, One must continue to move within inflicted or affected body part area every second or two observing every CONTACT where sensation of migraine meet with skin surface. Each such observation must be objective and devoid of any passion or aversion to sensations being observed.

.
We usually observe sensations at their exact arising location, where sensation is making CONTACT with skin surface and we observe EVERY SUCH CONTACT where migraine sensation is trying to affect body or head part area. So, in another words you are OBSERVING EVERY CONTACT or HAND SHAKE that takes place between sensation and skin surface being afflicted AT THAT MOMENT.

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After such objective and equanimous observation of sensations of migraine for few minutes or till they are alive and present, one would have noticed that migraine has mellowed down or disappeared.

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ONE SHALL CHANGE THE HABIT PATTERN from “WALLOWING IN SUFFERING”, to instead change HABIT pattern to OBJECTIVELY OBSERVE ANY SENSATIONS as soon as they arise on mind or body, simply observing with mind’s eye or inner vision, every CONTACT location of body parts affected by sensations all day 24/7, while walking, sitting and sleeping and awake.

The rule of observation is as described above, objective observation and absolute equanimity. If there is an itch, observe every CONTACT of ITCH with SKIN SURFACE, wherever itch makes contact with skin. If there is anger, observe body part area affected by anger, if there is anxiety, observe body part area that are witnessing anxiety effect, and so on. SIMPLY OBSERVE SENSATIONS at their exact arising or every CONTACT surface of body parts afflicted.

.
Next, you may now tell us how would you observe sensations of anxiety, fear, anger or depression?

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As another example to illustrate how to observe sensations; If there were RAIN DROPS falling on piece of say One Square Feet area, then you shall observe EVERY rain drop exactly at CONTACT or where rain drop falls and meets or touches land area, thus your inner vision is focused at CONTACT MOMENT OF RAIN DROPS and likewise you shall observe EVERY SENSATION as it makes contact or touches the skin surface of body part area.

.

In another example of how to observe body part affected by sensations, SAW (sensation) and WOOD (body part area afflicted with sensation), we do not observe SAW (sensation) or WOOD (body part area afflicted with sensation), but we observe CONTACT SURFACE whenever or wherever SAW CUTS THE WOOD or SAW meets the WOOD.

One must be ALWAYS be alert to ARISING OF SENSATIONS as you want to catch them while they are still weak and trying to get hold on your body parts, and as soon as effect of **anxiety, fear, anger or depression** or any other mental issue or gross sensations strikes, one shall immediately remind them, "I AM NOT SUPPOSED TO WALLOW IN SENSATIONS, instead, I must start to observe sensation of **anxiety, fear, anger or depression** etc. DETACHED, and without creating any passion or aversion to the sensation by maintaining absolute equanimity.

; RELAX, and one then through their mind's eye or inner vision, starts to observe body parts affected by sensation of **anxiety, fear, anger or depression** (usually chest, stomach, legs and back side and sometimes head also), and observes every CONTACT location of sensation and body part inflicted, sometimes HOLISTICALLY and sometimes moving piece by piece, moving inch by inch, part by part, observing every CONTACT of SENSATION with BODY part, within afflicted area.

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ALSO; OPTINALLY one must learn to meditate on ANAPANA meditation on INCOMING AIR AND Outgoing air exactly at nose doors as method described below for at least 5-10 minutes few times a day to calm down 6 sense media and mind.

One may learn to do VIPASSANA MEDITATION as Taught by Shri S N Goenka Ji.

[on youtube search for this text: One hour group setting Vipassana (meditation) in hindi / English By Goenka ji]

+++ What is the right way to MEDITATE ON AIR [ANAPANA]?

is to observe "AIR THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INCOMING AIR and OUTGOING Air that happens JUST OUTSIDE OR AT NOSE DOOR's (both nostrils) without missing even a single breathe. Here a sadhak makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes AIR that comes in; mindful he observes breathes that goes out,

WHEN MEDITATING on ANAPANA, a SADHAK, shall remind them that they are NOT MEDITATING ON BREATH, but that, they are meditating actually on INCOMING AIR and OUTGOING AIR exactly at nose door and when doing such observation of AIR, they must focus their inner vision or mind's eye, exactly at nose doors (nostrils). The mind's eye or inner eye is FIXED at LOCATION OF OBSERVATION (nose door) selected, and then one SIMPLY OBSERVES Air as incoming or outgoing or making contact as per each ANAPANA stages.

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ONE SHALL CHANGE THE HABIT PATTERN from "WALLOWING IN SUFFERING", to instead change HABIT pattern to OBJECTIVELY OBSERVE ANY SENSATIONS as soon as they arise on mind or body, simply observing with mind's eye or inner vision, every CONTACT location of body parts affected by sensations all day 24/7, while walking, sitting and sleeping and awake.

The rule of observation is as described above, objective observation and absolute equanimity. If there is an itch, observe every CONTACT of ITCH with SKIN SURFACE, wherever itch makes contact with skin. If there is anger, observe body part area affected by anger, if there is anxiety, observe body part area that are witnessing anxiety effect, and so on. SIMPLY OBSERVE SENSATIONS at their exact arising or every CONTACT surface of body parts afflicted.

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#VIPASSANA #BUDDHA #SPIRITUALSCIENCE

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WHO CAN LEARN VIPASSANA? Does one become BUDDHIST if they undergo VIPASSANA COURSE?

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Monks and people in general; This is what you shall say:

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If there was a class of students from different religions, communities and languages and if this class of students were TAUGHT subjects of SCIENCE and MATHS BY SPANISH MAN OF JEWISH ORIGIN, then, would the class of students become JEWISH if taught by this MAN?

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NO, the students are just learning science and math's and not becoming Jewish just because the subjects were taught by a Jewish man.

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Similarly, when one learns VIPASSANA as UNDERSTOOD AND TAUGHT BY BUDDHA, one does not become Buddhist. They only learn SPIRITUAL SCIENCE methods as learnt, understood and taught by GREATEST TEACHER OF SPIRITUAL SCIENCE that was BUDDHA.

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Thus, one shall take learnings of VIPASSANA knowing well that
VIPASSANA has no connection with religions, communities or languages.
Just like an AIR can be BREATHED or INHALED by one and all, similarly
VIPASSANA CAN BE learnt and taught by all.

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MAKING CHS SAFE FOR RESIDENTS and SENIOR CITIZENS

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Creating SAFE ENVIRONMENT for Senior Citizens and Residents is responsibility of C.H.S. It has been brought to our notice that Minor and Teenage Children are either Running Cycles in C.H.S premise at speed that may cause injury to those walking by. Specially it is seen that "CHILDREN INDULGE IN CYCLE RACING ACTIVITY" which is even more dangerous to those walking by or trying to go out for other activities. Any type of cycling activity in our CHS which is already CONSTRAINED WITH SPACE is especially "DANGEROUS FOR SAFETY OF SENIOR CITIZENS" and if they are stuck by such racing cycles even once by minors, then they may become disabled for long time apart from heavy medical bills they may incur.

Similarly, it has been observed that some children are taking up activity of "PLAYING CRICKET" within CHS premise, and they are hitting balls while other residents are passing by same area. This is again DANGEROUS for SAFETY of resident

Therefore, in order to protect residents from any mishap and specially to provide safe walking space to senior citizen residents, we have to decide on following: -

1. TO COMPLETELY BAN CYCLING and CRICKET within CHS premise.
2. Or, TO COMPLETELY BAN CYCLING and CRICKET within CHS premise specially from entrance side of building since many people and residents come and go through entrance of building and hence all activity of cycling and cricket or badminton that may lead to mishap, shall be avoided near or nearby entrance area of all buildings.
3. Or if Society has space available behind the building, then society may CREATE DEMARKETED AREA FOR PLAYING CRICKET, or CYCLING or badminton within specified time limits only as decided by society but not nearby entrance area of any buildings.

The C.H.S must not be held responsible later for any mishap that is caused due to SPEEDY CYCLING and CRICKET activity that MINOR CHILDREN take up making other residents wary and afraid to move around freely. Even badminton activity may be done behind the building area so that movement around building entrance is made safe for all residents.

All residents shall be informed that in case of any mishap incurred due to their children that caused injury to other residents, then all LEGAL and MEDICAL EXPENSES shall be borne by that resident.

.
Also; more importantly, we as responsible society shall BAN ANY ACTIVITY that can and shall be done on PLAYGROUNDS created for such activities, and not within C.H.S premises, so as to provide SAFE WALKING and ENTRY or EXIT to all residents.

More so; our SENIOR CITIZENS need SAFE PLACE OF STAY where they can move around freely not worrying about cycling, cricket and badminton activities that may cause injury to them and make them disabled for long time

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Lets take required action to implement suggestion on safety of society strictly.

WHOLESOME and Un- WHOLESOME Action towards MENTAL CONTENTS

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#vipassana #SpiritualScience #buddha

Monks, If I were to ask you to imagine and form a mental picture of a large growling tiger which is sitting just few feet's apart from you, and after forming such a mental image of growling tiger sitting just few feet's away from you, what would be your reaction? Will you feel fear or try to run away from the animal?

.
On hearing this one of the Bhikkhu said; Venerable sir, for how can one respond or react to something that is just an image formed by mind?

.
Monks, then why do BEINGS who experience past and future mental images and incidents that are in a state of flux, in the form of mental contents, are affected by them? Do not they respond to those images as if they were happening in real-time? And by reacting to something that is just an illusion, a mental image formed JUST-NOW, for how can the image that is formed just-now in mind can be real?

.
Bhikkhu's; The knowledge that mental contents are just images formed by mind just-now are NOT REAL must be developed to rid of defilement of mind with respect to seeing mental contents as real and ignorantly responding to them in unwholesome manner.

When BEINGS react to these past and future mental images that are nothing but an illusion and formed just-now, they end up creating SENSATIONS of anxiety, fear, agitation, anger which are REAL and thus beings are inflicted with misery all the time.

.
Bhikkhu's; MIND and MIND CONTENT are mere a phenomenon, not 'I', not 'ME', 'NOT MINE', and 'no-self i.e., are VOID with no substance' et al. For, how come something that is formed just now in form of mental images can be I, Me or Mine? To see them as an objective observer detached, one clearly understands that there is NO WISDOM in responding to something that is just a mental image, and there is NO

WISDOM in creating REAL SENSATIONS of ANXIETY, FEAR, AGITATION, ANGER etc. with respect to phenomenon that are un-real.

A CONSCIOUSNESS is said to be inflicted with EGO when it is conditioned by PERCEPTION of I, ME or MINE.

One of Bhikkhu's on hearing this said, VENERABLE SIR; when going for alms to one of the houses, I was abused by the landlord and since then I am inflicted with anxiety. The mental content and images that I see of that incident are causing me anxiety as I see these images every few hours.

Venerable Sir on listening to this said as follows:

Bhikkhu's, when some one abuses you, for sure that person was miserable, for how come one who is at peace, abuse any one? You must only have compassion for that person and may bless that person with peace of mind.

Secondly, the incident happened at one of "PRESENT MOMENT" for just few seconds or minutes. Being an ignorant sadhak, you did not follow detached objective observation and equanimity [not creating passion or aversion at all paths or interaction of life] when that phenomenon or interaction happened. The CONSCIOUSNESS that was BORN out of that incident was thus conditioned by aversion [fear and anxiety] and so you are inflicted. The CONSCIOUSNESS thus BORN will continue to ARISE, PERSIST FOR A WHILE, and CEASE as per LAW OF NATURE.

Bhikkhu's; But how can one be fearful of past mental contents or images that are "being formed just now" and are only in the form of MENTAL IMAGES? All mental CONTENTS past or future are nothing but an illusion and what is the wisdom in responding to them?

Bhikkhu's; The knowledge that mental contents are just images formed by mind just-now are NOT REAL must be developed to rid of defilement of mind with respect to seeing mental contents as real and ignorantly responding to them in unwholesome manner.

The UNWHOLESOME reaction to them shall be avoided at all costs and all past or future mental contents or images shall be abandoned with wisdom, "Not Real or An Illusion". But, if being ignorant sadhak, if you still reacted out of fear or anxiety to these images then you must OBJECTIVELY OBSERVE SENSATION that arise on body on account of UNWHOLESOME reaction to these mental contents.

WHOLESOME reaction to mental images is when one wants to analyse past incidents and future images so that WHOLESOME action can be

performed after a good analysis. The UNWHOLESOME reaction will always create misery in form of anxiety, fear, agitation, anger etc.

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**WHAT IS ANICCA [gross sensations] / NO-SELF
[consciousness] / ILLUSION [mental contents] / SELF
[KHANDA-form, feeling, perceptions, reactions-formations-
fabrications]**

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#vipassana #SpiritualScience #buddha

As one would have noticed, MIND or inner vision keeps shifting from one gross sensation to another, similarly MIND or inner vision keeps shifting from one mental content to another. Mind on its own keeps shifting focus to the next arisen sensation or mental content. ALL MENTAL CONTENTS are NO-SELF and All SENSATIONS are IMPERMANENT and UNSATISFACTORY i.e., they have an element of suffering in them.

.
SENSATIONS are felt on the physical body while MENTAL CONTENTS are creation of MIND. Past interactions as COGNISED CONSCIOUSNESS DATA are recorded as aggregate of ELEMENTS OF SELF (khanda). Each such DISPLAY OF CONSCIOUSNESS DATA as mental CONTENT is NO-SELF and VOID and just an illusion. **A CONSCIOUSNESS is said to be inflicted with EGO when it is conditioned by PERCEPTION of I, ME or MINE.**

.
Thus, NO-SELF means what you are experiencing is VOID, EMPTY and has no-substance and is just an illusion, but your tendency to react to them in unwholesome manners is what creates elements of agitation, anger, anxiety and host of other feeling and subsequent consciousness that is conditioned by craving or aversion, and once any consciousness is created, as per laws of nature it will continue to arise, persist for a while and cease, till it has been resolved.

.
The knowledge that “mental contents” are just images formed by mind just-now and are NOT REAL, “**an ILLUSION**”, must be developed to rid of defilement of mind with respect to seeing mental contents as real and ignorantly responding to them in an unwholesome manner. With this knowledge SADHAK abandons un-wholesome reactions to the mental contents as soon as they arise as minds focus shift to arisen mental contents.

.
One must learn to change the habit pattern to observe and not suffer the influx of mental contents or sensations. The regular habit pattern is to

SUFFER when one is inflicted with sensations, but a vipassana sadhak has learnt to instead OBSERVE them with equanimity.

.
The knowledge of “ANICCA” that all **that all things, including the SELF or subsequent consciousness, are impermanent and constantly changing, and this can be experienced by meditating on GROSS SENSATIONS** of the body.

.
As one would have noticed, the mind's eye or inner vision or mind keep shifting focus from one sensation to another sensation or mental content. You may at times notice a tingling sensation at one part of body, and as a SADHAK you maintain the knowledge that this FEELING of sensation of tingling is IMPERMANENT and will pass sooner or later and thus one is required to observe sensation with equanimity and detached objective observation TILL THE MINDS FOCUS HAS AUTOMATICALLY SHIFTED TO NEXT SENSATION OR NEXT MENTAL CONTENT [this automatic SHIFTING OF MIND is “ANICCA”]. That means objective observation of your mind's vision remains focused on SENSATIONS till it has automatically shifted focus to the next arising sensation or mental content.

.
ALL MENTAL CONTENTS are NO-SELF and All SENSATIONS are IMPERMANENT and UNSATISFACTORY i.e., they have an element of suffering in them.

.
As per the law of nature, sensations arise, persist for a while and cease. In other words MIND knows when a sensation has arisen and so quickly your focus is shifted to sensation. Mind on its own will shift focus to the next arisen sensation or mental content. Un-Wholesome reactions to mental contents are abandoned with knowledge that arisen mental content is VOID and No-Self and is just a mental image formed just-now.

.
The mind's focus continues to shift focus from one sensation to another on its own, that means a SADHAK must observe sensations with equanimity till the mind has on its own shifted focus to the next arising sensation. This is how your EXPERIENCE ANICCA i.e.; nature of impermanence as one realizes that AUTOMATIC MIND FOCUS is that decides which sensation will affect you in ‘PRESENT MOMENT’, while all other sensations take back seat, till the mind's focus has automatically shifted to next sensation. Here a SADHAK DOES NOT DECIDE which SENSATIONS to observe, he just maintains experience of ANICCA by following the mind's focus to the next arisen sensation or mental contents. Each such SHIFT of focus of mind is the experience of ANICCA, that means the previous sensations or mental content has either mellowed down or takes a back seat as the mind's focus shifts.

.
Now, In the case where a LARGE PORTION OF A BODY PART [say entire leg] is affected by SENSATION [example pain or numbness or tingling or mix of all 3 or many sensations], in that case one would notice that

MINDS focus starts with an area of inflicted body part at one portion, and as the minds focus remains there, A SADHAK IS REQUIRED TO MAINTAIN OBJECTIVE DETACHED OBSERVATION AND EQUANIMITY till the minds focus has automatically shifted to next portion or sensation WITHIN THE INFLICTED BODY PART. Thus, minds focus will keep taking you to one sensation to next within INFLICTED BODY PART AREA, and all SADHAK has to do is FOLLOW THE MINDS FOCUS and ATTEND TO SENSATION selected by MINDS VISION, and thus a SADHAK CONTINUE TO MAINTAIN EQUANIMITY AND OBJECTIVE DETACHED OBSERVATION throughout the experience of ANICCA.

·
“ANICCA” is experience of IMPERMANENT NATURE OF MIND, that attends to sensations one at a time as a primary focus, shifting from one sensation to another within inflicted body part area, making all other sensations weak or mellow till they are brought back to focus again by mind next time. A SADHAK IS REQUIRED TO OBJECTIVELY OBSERVE ALL SENSATIONS whenever minds focus is brought to sensations.

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CONDITIONS FOR DEFILEMENT OF MIND AND BODY:

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Monks, what is the condition for defilement of mind with respect to EGO? What is its resolution?

When a BEING interacts with any phenomenon and creates a new leaf of branch of SELF and subsequent CONSCIOUSNESS, the newly born CONSCIOUSNESS is said to be inflicted with EGO when it is conditioned by PERCEPTION of I, ME or MINE.

·
When a WORK is assigned to another being, is the “WORK performed?” or “My Work performed?”, depends on whether the CONSCIOUSNESS with respect to assignment of work was conditioned by I, ME or MINE.

·
The RESOLUTION of all types of EGO is; to “LET GO OF ANY PERCEPTION OF I, ME or MINE” with respect to any type of interaction. An IGNORANT PERSON continues to create various types of worldly interactions with perception of I, ME or MINE and thus creates a CONSCIOUSNESS that is INFLICTED WITH EGO, and once the CONSCIOUSNESS is born, then as per law of nature, it continues to arise, persist for a while and cease till it is resolved. Detachment or letting go of perception of I, ME or MINE shall be practiced during all interactions of life to be not inflicted with EGO.

·
The beings, once inflicted with any CONSCIOUSNESS that is conditioned by EGO or perception of I, ME or MINE, continues to suffer, whenever this CONSCIOUSNESS is challenged in any form. Detachment or letting

go of perception of I, ME or MINE shall be practiced during all types of interactions of life to be not inflicted with CONSCIOUSNESS that is conditioned by EGO.

HOW TO TRAIN A SADHAK on ANICCA or ANITYA (IMPERMANENCE)

09-Oct-2022

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Here a SADHAK DOES NOT CHOOSE SENSATION or MENTAL CONTENT for objective observation. DIRECTED BY MIND, A SADHAK attends to one sensation or a phenomenon or mental content at a time, with CHANTS of ANITYA or ANICCA.

Every time a new phenomenon, a new sensations or mental content arises as seen by mind's eye, one continues to be involved with chants of ANITYA OR ANICCA, meaning "THIS SHALL PASS SOON", all sensations are impermanent, and all mental contents are seen as void or no-self or un-real and thus any unwholesome reaction to mental contents is abandoned. All chants of "**ANICCA or ANITYA**" is done inside of mind and not verbally. A SADHAK continues to observe arisen mental content, sensation or phenomenon with 'chants of ANITYA' till mind's focus is shifted to next sensation, mental content or phenomenon as the case may be.

.
The knowledge of "ANICCA or ANITYA" that all that all things, including the SELF or subsequent consciousness, phenomenon is impermanent and constantly changing, and this can be experienced by meditating on GROSS SENSATIONS of the body.

.
As one would have noticed, the mind's eye or inner vision or mind keep shifting focus from one sensation to another sensation or mental content or a phenomenon that are in state of flux. You may at times notice a tingling sensation at one part of body, and as a SADHAK you maintain the knowledge that this FEELING of sensation of tingling is IMPERMANENT and will pass sooner or later and thus one is required to observe sensation with equanimity and detached objective observation with 'chants of ANITYA', TILL THE MINDS FOCUS HAS AUTOMATICALLY SHIFTED TO NEXT SENSATION OR NEXT MENTAL CONTENT [this automatic SHIFTING OF MIND is experience of "ANICCA or ANITYA"]. That means objective observation of your mind's vision remains focused COMPLETELY ON ONE SENSATION that is being observed in PRESENT MOMENT, till mind's focus or inner vision has automatically shifted to the next arising sensation or mental content as DIRECTED BY MIND.

.
ALL MENTAL CONTENTS are NO-SELF and All SENSATIONS are IMPERMANENT and UNSATISFACTORY i.e., they have an element of suffering in them.

.
As per the law of nature, sensations arise, persist for a while and cease. In other words, MIND knows when a sensation has arisen and so quickly

your focus is shifted to sensation with 'chants of ANITYA'. Mind on its own will direct you to shift focus to the next arisen sensation or mental content.

Un-Wholesome reactions to mental contents are abandoned with knowledge that arisen mental content is VOID and No-Self and is just a mental image formed just-now, or, even in this case one may observe MENTAL CONTENT with CHANTS OF ANITYA OR ANICCA till the effect of mental content has mellowed down or mind has directed to you next sensation or mental content.

.
The mind's focus continues to shift focus from one sensation to another on its own, that means a SADHAK must observe sensations with equanimity till the mind has on its own signalled to shift focus to the next arising sensation with 'chants of ANITYA'. This is how your EXPERIENCE ANICCA i.e., nature of impermanence as one realizes that AUTOMATIC MIND FOCUS is that decides which sensation will affect you in 'PRESENT MOMENT', while all other sensations take back seat, till the mind's focus has automatically shifted to next sensation.

.
Here a SADHAK DOES NOT DECIDE which SENSATIONS to observe, he just maintains experience of ANICCA or ANITYA, by following the mind's focus to the next arisen sensation or mental contents with 'chants of ANITYA'. Each such SHIFT of focus of mind to next sensation or mental content is the experience of ANICCA or ANITYA, that means the previous sensations or mental content has either mellowed down or takes a back seat as the mind's focus shifts.

.
Every time mind's focus shift to NEXT SENSATION or NEXT MENTAL CONTENT or a PHENOMENON, we continue to observe it with CHANTS OF ANICCA or ANITYA [all chants are done in mind and not verbally], meaning, "that this shall pass too soon"

.
Now, In the case where a LARGE PORTION OF A BODY PART [say entire leg] is affected by SENSATION [example pain or numbness or tingling or mix of all 3 or many sensations], in that case one would notice that MINDS focus first starts automatically with an area of inflicted body part at one portion, and as the mind's focus remains on sensation there, A SADHAK IS REQUIRED TO MAINTAIN OBJECTIVE DETACHED OBSERVATION AND EQUANIMITY ON PRESENT SENSATION BEING OBSERVED with 'chants of ANITYA', till the mind's focus has automatically shifted to next portion or sensation WITHIN THE INFLICTED BODY PART.

Thus, mind's focus will keep taking you from one sensation to next within INFLICTED BODY PART AREA, and all SADHAK has to do is to FOLLOW THE MINDS FOCUS and ATTEND TO ONE SENSATION selected by MINDS VISION with 'chants of ANITYA', and thus a SADHAK CONTINUE TO MAINTAIN EQUANIMITY AND OBJECTIVE DETACHED OBSERVATION throughout the experience with CHANTS OF ANICCA or

ANITYA within inflicted body parts.

- “ANICCA or ANITYA” is experience of IMPERMANENT NATURE OF MIND, that attends to sensations one at a time as a primary focus, shifting from one sensation to another within inflicted body part area or entire body, making all other sensations weak or mellow till they are brought back to focus again by mind’s vision next time.

- A SADHAK IS REQUIRED TO OBJECTIVELY OBSERVE ALL SENSATIONS whenever minds focus is brought to sensation being observed in present moment with ‘chants of ANITYA’. A SADHAK observes ONE SENSATION AT A TIME as directed by MIND and switches focus to NEXT SENSATION as directed by mind, keeping them alert to mind’s signals that may want them to switch to next arisen sensation, during such observations.

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How to TRAIN a SADHAK to understand what is “SELF” and what is “NO-SELF”? 12-Oct-2022

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#vipassana #SpiritualScience #buddha

Bhikkhu's;

.
Let me train you on what is ‘SELF’ and “NO_SELF”

,
All MATERIAL EXISTENCE has ‘**5- common PHYSICAL elements of existence**’; they are made of; earth, water, fire, air and sky.

,
What are BEINGS? How are they come into EXISTENCE as?

.
A ‘BEING’ is made of 23 elements + Consciousness [total 24 elements]

.
All BEINGS are made of “**5-COMMON PHYSICAL ELEMENTS of EXISTENCE**”; earth, water, fire, air and sky, and the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell; then, there are five senses for acquiring knowledge or to collect Consciousnesses; the eyes, ears, nose, tongue and skin. Then five working senses: voice, legs, hands, anus and genitals. The false ego: "I am," and "It is mine," which constitute the basic principle of material existence of a BEING. Thus, a BEING has a MATERIAL EXISTENCE as a NAME-FORM.

.
Are BEINGS SELF or NO-SELF?

Bhikkhu's; BEINGS are called as ‘SELF’ as they have material existence

.
Now Bhikkhu's; Do you see that **MOUNTAINS**? Yes, Is it a NAME-FORM? Yes, why is called **MOUNTAINS**? Because it has ELEMENTS of SELF that gives it physical appearance of MOUNTAIN, and Does **MOUNTAINS** have a MATERIAL EXISTENCE? **Yes**, because it is made of; “earth, water, fire, air and sky”,

.
Are MOUNTAINS, SELF or NO-SELF?

Bhikkhu's; **MOUNTAINS** are called as SELF as they have material existence.

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THERE BY WE CONCLUDE THAT “5-COMMON PHYSICAL ELEMENTS of Existence’s is what constitutes SELF? Yes.

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Now Bhikkhu's; WHAT IS NO-SELF?

• All BEINGS {HUMANS, INSECTS, ANIMALS} and other form of BEINGS who have sense objects are able to collect Consciousnesses in the form of ELEMENT OF SELF, and these ELEMENTS are NO-SELF i.e. **NON-PHYSICAL-FORM.**

• **What are PHYSICAL ELEMENTS OF SELF?**

they are made of, earth, water, fire, air and sky.

• **What are NON-PHYSICAL[NO-SELF] ELEMENTS OF SELF? They are [FORM, FEELINGS, PERCEPTION, REACTION or VOLITIONAL ACTS, and Consciousness]**

• **Bikkhu's,**

Now, here; you see me sitting atop and conversing with you all"

• Can you DESCRIBE my physical appearance that I possess at this time in 'PRESENT MOMENT'?

• Venerable Sir, you are wearing an Orange cloth wrapped around your body, with such and such face, such and such physical experience.

• **Now Bikkhu's; CLOSE YOUR EYES and can you still describe my physical appearance that you just saw?**

• Venerable sir: Yes, I still remember the physical appearance, and that you are wearing an Orange cloth wrapped around your body, with such and such face, such and such physical experience.

• **Now Bikkhu's, the physical appearance that you just described with closed eyes is NO-SELF, formed in your mind in the form of mental content or IMAGES, this 'physical appearance' is manifestation of mind, and has NO '5-common PHYSICAL elements of existence'. The physical appearance that you just described with closed eyes, is COGNIZED AS CONSCIOUSNESS as element of NON-SELF [form, feeling, perception, formation-fabrications-reactions]**

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Similarly, Bikkhu's, all mental contents are nothing but an illusion, created by mind in form of images, and an IGNORANT BEING react to these NON-SELF mental contents that exists only as COGNIZED CONSCIOUSNESS that is collection of ELEMENTS OF SELF that is in **NON-PHYSICAL-FORM or NO-SELF**.

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Thus, we CONCLUDE that no-self means.
one that 'HAS NO 5- common PHYSICAL elements of
existence',
but 'HAS COGNIZED CONSCIOUSNESS with ELEMENT OF
SELF that is just a MENTAL CONTENT in form of 5-
ELEMENTS of SELF [form, feeling, perception, formation-
fabrications-reactions, CONSCIOUSNESS] that is in NON-
PHYSICAL-FORM or NON-SELF.

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